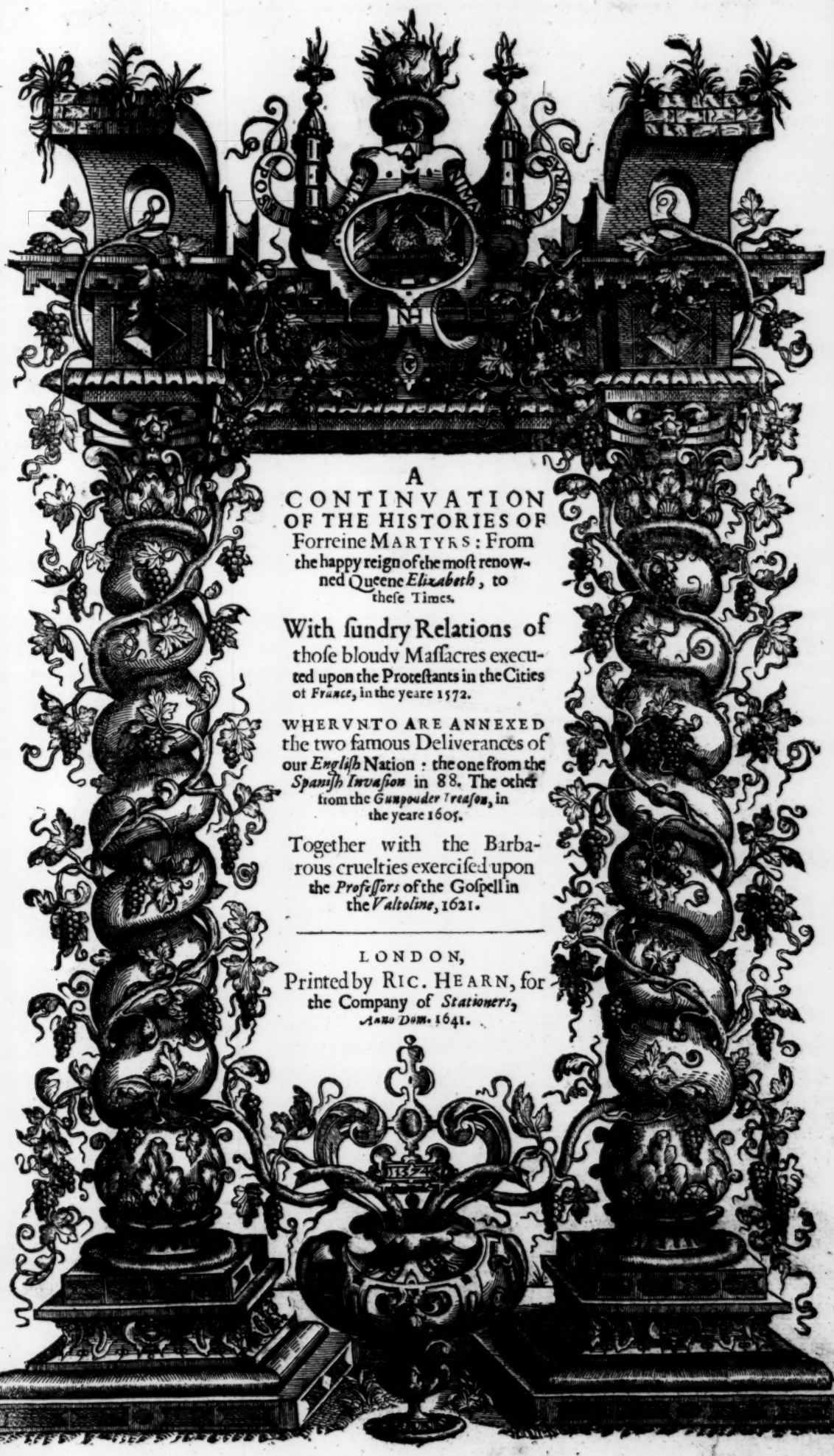


# A CONTINVATION OF THE HISTORIES OF Forreine MARTYRS: From the happy reign of the most renowned Queene *Elizabeth*, to these Times.

## With sundry Relations of those bloudy Massacres executed upon the Protestants in the Cities of *France*, in the yeare 1572.

WHERVNTO ARE ANNEXED the two famous Deliverances of our *English* Nation: the one from the *Spanish Invasion* in 88. The other from the *Gunpouder Treason*, in the yeare 1605.

Together with the Barbarous cruelties exercised upon the *Professors* of the Gospell in the *Valtoline*, 1621.

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# A TREATISE OF AFFLICTIONS AND PERSECVTIONS OF THE FAITHFVLL, PREPARING THEM WITH PATIENCE TO SVFFER MARTYRDOME.

## CHAP. I.

### *Shewing, That ſuch as will live godly in Chriſt Jeſus muſt needs ſuffer afflictions.*

WE are all prone by nature to decline afflictions, each one ſuppoſing to finde out ſome backe way to eſcape them. Firſt, Some are of opinion, that they can quit themſelves by playing the Temporizers; Secondly, Others, by hiding and concealing themſelves; Thirdly, Another ſort, by flying from thoſe places where Tyrants vexe and domineere; Fourthly, a fourth, thinking to beare off blowes by their greatnes and credit they have gotten in the world; Fifthly and laſtly, a fifth ſort imagining to find ſome evaſion, either by reaſon of their allyes, or good ſervices which they have done; dreaming forſooth, that either theſe or the like projects ſhould yeeld them good reſpect, and preſerve them from being called into queſtion by thoſe that hate them. In a word, which of us hath not ſome fetch or other to breake looſe, if he ſhould be either examined or purſued?

This is the true cauſe that ſo few are prepared, and carefull timely to foreſee what belongs to ſuffering ſhame and diſgrace for the truth, as the diſcommodities of long impriſonment, or what appertaines to the conſtant and patient bearing of hideous torments and death for the cauſe of the Goſpell. But alas, all theſe are but as fig leaves, and vaine hopes, which being ſomwhat pleaſing to the fleſh do only dull and deceive us; cauſing us to grow ſecure and careleſſe, and ſo unprovided to ſuffer, till we be ſurpriſed, and in ſafe cuſtody in our enemies hands. So that, when we ſhould be able to give a reaſon of the hope that is in us, we have not a word to ſay. 1 Pet. 3. 15.

To prevent theſe ſo great inconveniences, let us hold this for a ſure principle, That it is impoſſible to live godly, and not ſuffer perſecution. For God hath ſo decreed, that if we will partake of the glory of his Sonne, we muſt firſt be conformed to him in his ſufferings. 2 Tim. 3. 12. Rom. 8. 29.

Mat.7.14. ſufferings. Yea, this is that ſtrait gate and narrow way which leadeth unto life. Through much tribulation we muſt enter into the Kingdome of God, *Acts* 14.22. and whoſoever Luke 14.27. beares not the Croſſe of Chriſt, following him, cannot be his Diſciple. The Apoſtle in Heb.12.7. the Epiſtle to the *Hebrewes* plainly tels us, That if we be children, wee muſt taſte of that diſcipline which God nurtures his withall in his Family. It is and muſt be the portion Mat.10.16. of Gods beloved ones, to live in this world as ſheep amongſt wolves.

Indeed, if wee could live without ſin, we might then conceive ſome hope of freedome from the Croſſe. But whileſt corrupt nature lives in us, and brings forth ſuch bitter fruits, God hath, and will in all ages raiſe up ſome Tyrant or other, as means to mortifie and tame the pride and rebellion thereof. Devils may as ſoone ceaſe to be, as that enmity Gen.3.15. Mat.8.24. ſhould ceaſe between the ſeed of the woman and the ſeed of the ſerpent. As long as the Church continues to be Chriſts poore Barque in the ſalt ſea of this world, ſhe muſt make her account to be toſſed with ſtorms and tempeſts of perſecutions.

2 Tim.4 7. What ſhould I ſay, no Crowne is to be expected in Heaven, if we will not fight the Pſal.126.5. good fight of faith here on earth; nor to reap in joy, if in this world we refuſe to ſow in 2 Cor.4 10. teares: The life of our Lord Ieſus Chriſt cannot be manifeſt in us, except we beare about in our body the dying of the Lord Ieſus.

Let every Chriſtian then hold this for certaine, That when the world ceaſeth to hate the Children of God, and the Devill to envy them, then may they looke, and not before, to live in the world without perſecutions.

Iohn 16.33. Hath not the Way, the Life, and the Truth ſaid it? In the world you ſhall have tribulation. And therefore let not the great ones of the World thinke to be exempted out of this ranke, more than the ſmall: For to the Saints and members of the true Church afflictions are even as ordinary, as is Baptiſme, Faith, and the Spirit of Adoption.

Exod.2.15. Was not *Moſes* the adopted ſonne of *Pharaohs* daughter, faine to fly out of Ægypt to Act.7.29. ſave his life? Was not *David*, though anointed King, hunted by *Saul* his purſuer as a Heb.11.27. 1 Sam.26.20: Partridge into the mountaines? *Iſaiah* and *Daniel* were of the bloud Royall, yet they eſ- Saint *Ierome* in his Com- caped not; the one, from being cruelly rent in ſunder with a Saw, after he had preached to mentary upon his Nation ſixty yeares; nor the other (although next unto the King he ſwayed the affairs Iſaiah. of the Babyloniſh Empire) to be caſt into the lyons den.

Dan 6.16. In the times of the great perſecutions under *Dioclesian* the Emperour of Rome, who were the firſt that were ſacrificed, but *Nicomede*, and the principall Favourites of the Court? Who is ignorant that two of the moſt noble Princes of our times that ever Germany had, notwithſtanding their munition and meanes, were taken priſoners by the Emperour, or held captive five or ſix yeares in great diſtreſſe? What ſhould I here mention Lady *Iane Gray* proclaimed Queene of England, and yet cruelly put to death? Or *Thomas Cranmer*, Primate of England, burned to aſhes at Oxford? Or the Lord *Cobham* that religious and valiant Knight, hanged, and burned hanging in Saint *Giles* in the fields? All theſe, with many more, were apprehended, and not long after put to death, even then when they might ſeeme moſt to have flouriſhed in the World.

Seeing then that neither age, ſex, power nor place can ſecure us from ſufferings, which Act.20.23. are every where foretold in the holy Scriptures to abide us, whether wee be high or low, let us in the name and feare of God prepare to take up the Croſſe of Chriſt betimes; Prov.6.6. learne we of the ſilly Ant in Summer to ſtore up food againſt the cold and ſtormy Winter of Affliction: Imitating thoſe who dwelling in defenced cities are carefull to provide themſelves of munition before they be beſieged.

CHAP.

## CHAP. II.

### *Shewing, How the Faithfull ought to beare perſecutions patiently.*

FOraſmuch as afflictions are thus neceſſary and inevitable to beleevers, that whether they will or no, they muſt paſſe this ſtrait way: they ought to bethinke them how to make hard things eaſie. And herein to follow the dealing of the Phyſitian with his patient, who, intending to give him ſome bitter Potion or Pill, is wont to ſweeten the one with Syrrup, and to wrap up the other in gold, leſt he ſhould abhor to take in, or ſwallow downe, either the one or the other. Even ſo are we, by committing to memory ſome elect and choice ſentences of holy Scriptures concerning the Croſſe, to cover over the ſame therewith, that it may not appeare ſo dreadfull unto us, as we apprehend it to be. For that which cauſeth us to fly and feare perſecution, is a prejudicate opinion we have conceived in our mindes, that ſome deadly poiſon lurks under it. And therefore wee ſhun ſo much as to taſte a little ſup thereof, in regard we imagine it to be the only bitter drug in the world.

Now, that which makes us fall into, and breeds in us this error, is becauſe (as therein ſo almoſt in all things elſe) we are led rather by ſenſe, than by the word, by which wee ought to ballance and regulate all our perſwaſions and reſolutions. For could we beleeve what the Prophets and Apoſtles (inſpired of God) have preached and written for the uſe of poſterity, as touching perſecutions, wee would not onely have them in a more honourable eſteeme, but thankfully and patiently beare them.

To which end, let us endeavour firmly to imprint in our minds theſe and the like ſentences. Saint *Paul* tels us, that if we be reproached for the name of Chriſt, we may think our ſelves happy; for the ſpirit of glory and of God (ſaith he) reſteth upon you. And Saint *Paul* ſpeaking of himſelfe and his aſſociates, ſaith thus, And not onely ſo, but we glory in tribulation alſo, knowing that tribulation worketh patience, and patience experience, &c. And in another place, God forbid that I ſhould glory ſave in the croſſe of our Lord Ieſus Chriſt. Theſe places, with ſundry others to the ſame purpoſe, doe ſufficiently manifeſt how much the true Chriſtian ought to thinke himſelfe honored of God, when it pleaſeth him to call ſuch an one forth to ſuffer for his name in the defence of his Truth.

1 Pet. 4. 14. Rom. 5. 3. Gal. 6. 14.

What other thing elſe, I pray you, was the cauſe of Saint *Pauls* glorying, and that glory in an higher degree, which Chriſt hath ordained for us by his death; with which glory he is now invironed in the kingdome of his father? What elſe is it which is promiſed to the Elect, as a recompence of their faith in Gods promiſes and all their loyall ſervices, but glory to the righteous? What is the principall glory which we attribute to the Martyrs? Is it not in regard of their invincible patience and conſtancy of faith, by which they overcame the world and their owne fleſh, which is not to be eſteemed a ſmall or meane victory?

2 Tim. 4. 7, 8. Hoſ. 13. 14. Iſa. 24. 16.

If *Alexander* obtained ſo great renowne by conquering *Darius*; and *Scipio* for diſcomfiting *Hannibal*, &c. who ſlew but a few mortall men like themſelves; how much are wee, in compariſon of them, to admire their valour, who have not onely warred againſt men, but againſt their threats, gibbets, fires, yea againſt death it ſelfe, and in the end triumphed over it? We worthily magnifie the proweſſe of *Sampſon* and *Shamgar*; the one for killing a thouſand men with the jaw-bone of an aſſe; the other for killing ſix hundred men with an Oxe goad. Yet did the force of the Martyrs farre excell theirs, who with the ſword of the Spirit, which is the word of God, were inabled to overcome the devill with all his retinue.

Iudg. 15. 15. Chap. 3. 31. Eph. 6. 17.

*Tertullian* tels us, That there is no better Order of Knighthood, nor chaines of greater price, than thoſe to which the Martyrs of Ieſus Chriſt are faſtened, nor richer bracelets than

In his Epiſtle to the martyrs of his time.

than the manacles wherewith their hands are bound. In the Eccleſiaſticall hiſtory it is reported of a good Biſhop, who by the Emperor *Decius* being caſt into a filthy ſtinking priſon or hole for the name of Chriſt, with as many yrons as he could beare, intreated his friends (who ſomtime came to viſit him) that after his death they would bury with him the ſignes and tokens of his valour, meaning his bolts and fetters which were put upon his legs and hands, teaching us, That when we ſee it is the will of God to impoſe them upon us, and thereby to dub us Knights of his Order, we ſhould eſteem our ſelves no leſſe honored, than if a King, by way of gratifying a valiant champion for ſome great ſervices done for him, ſhould reward the ſame with ſome of his owne precious jewels, and then no leſſe to brave it out in theſe our Ornaments, than a woman when ſhe ſees her ſelfe decked with all coſtly array from top to toe.

It was Babilas Biſhop of Antioch in the yeare 250. *Ex Chryſoſt. li. contra Gentiles*

If that which *Cicero* writes be true, That no vertue gives to man greater luſtre than Magnanimity, we may thence ſafely conclude, That none ought in this kinde to be preferred before a Chriſtian Martyr; who neither loves, deſires, or admires ought, ſave that which is honeſt and praiſeworthy, nor gathers any riches to himſelfe but what he knows to be laſting, and hopes to poſſeſſe for ever in the Kingdome of Heaven: and therefore ſleighting either mens favours or diſpleaſures, as thoſe that are high borne contemne the one, when they ſeem to ſmile, and are not much daunted with the frowns of the other, knowing right well that all things under the Sun are but vanity, and ſubject to change with their ages and ſeaſons.

In his book of Offices.

We read in the Eccleſiaſticall ſtory of one *Phanutius* Biſhop of Thebaides, who under the tyranny of *Maximinus*, having one of his eyes put out, never preſented himſelfe before *Conſtantine* the Great, but that good Emperour embracing of him would kiſſe that eye, which being loſt, wee know how unſeemly it cauſeth that part to be. But thus the Emperour would ſhew, That nothing ought to be in higher eſteeme with us, than the croſſe of Chriſt, and the markes thereof when we beare or weare them on any part of our bodies.

If the good and holy life of a Chriſtian be ſo much ſet by of us, then muſt the death of ſuch a one be much more glorious, when for the name of Chriſt, hee takes the ſame joyfully. Who could be more deare in the eye of God the Father, than his Son Ieſus Chriſt? Yet gave he him to ſuffer death for our ſins, and by ſuffering the ſame, according to the will and appointment of his heavenly Father, hath he not obtained a name which is above every name, That at the name of Ieſus every knee ſhould bow, &c.

Mat. 3. 17.

If Gods glory ought to be preferred before all things, yea, our owne ſalvation; and that Chriſt by dying to ſave us hath obtained the greateſt glory that ever was; what may we judge of that death we endure for his honour, his word, and for the maintenance of his pure worſhip and ſervice?

*Abraham* never performed a more honourable act, than in offering up his ſon *Iſaac* at Gods command, nor for which he is more praiſed. I demand then, that ſeeing our owne life is more deare and precious to us than the life of another, whether the Martyrs, who according to the will of God, and for his honour, have been ſo prodigall of their bloud, have not deſerved greater, or at leaſt an equall praiſe and commendation with *Abraham?*

The Biſhops of old had ſuch an honourable eſteem of martyrdome, that they preferred it before their Epiſcopall dignities; ſo as both themſelves, and their Diſciples and followers whom they had taught, were ſo ambitious thereof, that when they wanted opportunity to ſuffer, being excluded therefrom by the interceding of friends, or were not the firſt that ſuffered, they took it ſo to heart, that ſome of them carried the grief thereof to their graves.

Thinke I pray you what a ſhame it were for a Gentleman, who, being called by his Prince to fight in his warres, ſhould buſie himſelfe onely about combing, curling, and perfuming his haire, tooting all day in a Looking-glaſſe, to decke and attire himſelfe: and then judge by that, what valiant ſouldiers we are, and what a goodly reputation wee ſhall reap either at the hands of God, or of good men, if in our ſpirituall warfare, wherein we are to be imployed during our whole life, whileſt the alarme is ſtrucken up, and every one mounted to give the onſet in the face of the enemy, we in the meane time will play leaſt in ſight, hiding our ſelves behind every buſh, as Schollers that are loth to go to Schoole for feare of the rod.

Good

Good God? That men of noble ſpirits ſhould ſo much affect the renowne of being valiant, fearing nothing more than to be reputed for baſe fellows and cowards; yea ſome are ſo jealous thereof, that they cannot endure to heare ſo much as a ſuſpition of flying, and yet all this their valour tends only to covet a fame which conſiſts in skill how to kill and deſtroy mens lives.

Now we being kings then and the adopted children of God, if either greatneſſe of our courage, or nobleneſſe of our houſe or birth whence we are deſcended, may prevaile any thing with us: then who I pray you ought to ſhew forth more valour than the faithfull, or more dread the ſtaining of their honour by playing the daſtards; This being yet one argument more to put ſpirits in them; namely, that their proweſſe tends not to kill and ſlay mens bodies, as that of worldlings doth, but to ſave, heale, ſupport and ſuccour, as the arme and power of God, which is far more honourable than the other.

## CHAP. III.

### *Manifeſting the great profit and benefit which the faithfull reap by Perſecution.*

HAving ſhewed in the former Chapter that a more honorable condition cannot befall a Chriſtian than to ſuffer affliction for the name of Chriſt; wee are here to ſhew how nothing is more beneficiall and profitable, which will the better appeare if wee reckon up ſome few particulars thereof. To begin with the firſt then. In affliction God manifeſts his readineſſe to comfort us, and his power in ſuſtaining and upholding us, that we ſinke not under the weight of them. Examples whereof we have in *Ioſeph* and *David*, and ſundry others; who, by the afflictions they ſuffered for righteouſneſſe ſake, were prepared (in that which God had appointed) the one to be Governour over the land of Ægypt, the other over the kingdome of Iſrael. For as in the time of warre, a Captaine or a Generall of an army, takes occaſion there to let his ſouldiers ſee his fidelity, vigilancy, fortitude and skill he hath in leading them out and in; and as a Phyſitian among the ſicke and diſeaſed, is occaſioned to exerciſe the profundity of his art and experience he hath atchieved; Or as friends, when we are in diſtreſſe, doe give us to underſtand what love they beare towards us, and how mindfull they are of us; Even ſo, or much more, doth God declare how greatly he loveth us, and how faithfull he is in performing his promiſes, in the time of our diſtreſſes, which is no meane benefit. Three ſimilies

For the experience which we get from his bounty, love, power, and care of our welfare, cauſeth us with greater confidence to ſtay and reſt our ſelves wholly upon him; and the tryall alſo of his fidelity doth more and more confirme us in waiting for the performance of his promiſes, which conſequently occaſions him to accompliſh the ſame in us.

Againe, had we no other good for which wee ought to rejoyce in afflictions, and accuſtome our ſelves to beare them both patiently and thankfully, but this, that they ſerve to ſet forth Gods glory, which after a ſort ſhines in us, while during our troubles he upholds us in them, and in due time delivers us out of them; what can we deſire more? For his glory ought to be ſo deare unto us, that if our damnation it ſelfe might be a means to advance it, we ſhould not refuſe to undergoe it, but freely and willingly offer our ſelves to be caſt into hell. Subjects and ſervants joy in nothing more than in ſeeing their lords and maſters highly honoured, as on the contrary nothing vexeth them more, than when they ſee them diſeſteemed, or ought to be broached tending to the impeaching or obſcuring their eſtimation or honour. Shall we then who are not only ſubjects and ſervants, but have obtained the prerogative to be accounted ſons and friends in our fathers houſe and family, ſhall not we I ſay rejoyce? The ſecond fruit which we reap from affliction, is, that hereby God multiplies his gifts and graces upon us, as it is written, *My grace is ſufficient* 2 Cor. 12. 9.

*for*

*for thee : for my power is made perfect in weakneſſe,* 2 *Cor.* 12.9. Humility, Faith, Patience, Prudence, and Repentance, are augmented and increaſed in us by ſuffering perſecutions. For look as bodily exerciſe is an help to increaſe health, ſtrength, and heate in the outward man; and catechiſing or poſing of children (to which we often call them) is the way whereby they grow in knowledge; even ſo the ſeverall tryals and troubles, through which God exerciſeth, and makes proofe of our faith, cauſe it to grow from a leſſe meaſure and degree thereof unto a greater.

A Captaine, who hath once or twiſe beſieged a city or caſtle, becomes much more expert, hardy, and wary than a freſh water ſouldier; ſo alſo is the prudence, counſell, courage, fortitude, and zeale much greater, and reſolution ſtronger, in ſuch as have often paſſed through the pikes of tribulations, than theirs who never knew what ſuch tryalls meant. Yet I affirme not that perſecutions have alwaies this effect in all, who have but once burnt their fingers in this fire of afflictions; as if they ſhould not cauſe them ſometimes to grow cold, and forſake their ſtanding: for as concerning ſuch, their faith was never truly grounded in them, they have only had the outſide and ſhadow of Faith. Even as the ſeed ſowed upon the ſtones eaſily drieth away, for lack of good moiſture, and rooting, by the exceſſive heating of the Sun; ſo this formall profeſſor, with his painted ſhewes of Religion, and outward appearance of faith, when the heat of perſecution approcheth, vaniſheth away and comes to nothing.

But where faith is livily rooted in the heart of the Beleever, and alwaies watered by the holy Ghoſt, although through ſtormes and tempeſts it may come to be ſhaken, yet doe the roots thereof grow more ſtrong and ſetled; as the root of a tree planted in a high place, which hath the winds ſtill beating upon it, is fortified, and growes daily by the ſap, which the other wants that is ſeated in a low and ſhady place. In a word, perſecution may be compared to fire, which hardens the clay, and melts the waxe, and conſumes the ſtubble: ſo it works divers effects, according as it meets with ſundry ſubjects; for either it addes courage to one ſtrong in faith, or elſe ſoftens ſuch as are yet weake, or in the end ruExo.14.22.28. ines ſuch as are Backſliders and Apoſtata's. So did the red Sea ſave the people of God, who beleeved in him and his promiſes, and drowned *Pharaoh* and his hoſt (being Infidels) in the bottome thereof as a ſtone.

Now whereas I ſaid, That perſecutions doe cauſe unto us the multiplying of Gods ſpirituall gifts and graces, my meaning is not only concerning the ſpirituall, but even of temporall good things alſo: for howſoever the latter of theſe happens not ſo uſuall to the faithfull as the firſt, becauſe the Lord according to his wiſe diſpenſation (knowing mans nature to be altogether corrupted) would not occaſion ſuch, by enriching them, to forget him, and fixing their minds on things earthly, to make them their treaſure; yet hath it oft come to paſſe, that the Faithfull have been greatly enriched even by perſecutions.

Gen.13 2.6. Among others, *Abraham* proſpered more in power and worldly ſubſtance amongſt Heathens and ſtrangers, than ever he had like to have done in his owne countrey. Alſo

Gen.27.21. & 41.43. *Ioſeph*, in his Fathers houſe but a ſilly Shepheard, being baniſhed thence by the hatred and perſecutions of his Brethren, became the Governour of a whole kingdom, *Gen.*42.6.

Dan.2.48. & 5.29. Did not *Daniel* alſo obtaine ſuch honours and dignities in Babylon among Idolaters, as he could never have expected to be raiſed to the like in the land of Iudæa? But to ſay no more of antient examples, I could alleadge many the like, and that of late yeares. But theſe formerly mentioned may ſuffice; but only this I thinke, that of all ſuch as have been perſecuted for the Truths ſake, there is not one (if he would ſpeake uprightly) but muſt acknowledge, that he was never unprovided for in his afflictions, nor left altogether without neceſſaries; God therby teaching him by experience, what care he had over him.

Let not perſecution therefore too much daunt us, leſt we or our poſterity ſhould by means thereof fall into poverty. For as we read in the hiſtory of *Iob*, after the Sabeans and Chaldeans had ſtripped him of all that ever he had, yet God in the end reſtored to him more than he had loſt. Say then that our goods be confiſcated by Tyrants, let us not feare we ſhall be utterly impoveriſhed thereby; for it is the courſe which God takes in providing us of food and raiment, by way of rendring us a reward when wee have loſt our livelihood in his ſervice.

Simile. Kings are uſually wont to recompence ſuch as have ventured the loſſe of their lives and

and Livings in their quarrell. And do we not ſee many Italians baniſhed out of Naples and other parts, who have obtained great penſions in France? Shall we thinke then, that God hath leſſe love or reſpect of his, who ſhew themſelves forward to defend his Kingdome and honour? We may therefore aſſure our ſelves, that if we walke with a right foot in the way of Gods commandements, it is in a manner impoſſible for us to eſcape perſecution; but yet on the other ſide, wee ought much more to beleeve, that his bleſſings ſhall never ceaſe to accompany us, and to reſtore unto us an hundred fold backe againe that which Tyrants either can or would ſnatch away from us, be it food or rayment.

The third fruit which we may reap out of our afflictions is, That God uſeth them as his fatherly rods to correct the offences which we his children have and daily doe commit againſt him: So as they are no leſſe needfull for a Church than rods in a ſchoole, or houſhold diſcipline in a well governed Family. For we cannot long perſiſt in the right way without them, our nature being ſo corrupt as it is; we ſhould grow to be diſordered, if we were not held in by perſecutions and afflictions. What ſhould become of a Commonwealth, if every one were left to do as him liſted? So if God ſhould forbeare to correct his children, the city of God would in time come to be a Sodome, and the ſheepfold of Chriſt an Hog-ſtie or a Colledge of a Devils. Afflictions ſerve in the church, as rods hanged up here and there in ſchooles.

A loving father, that puts forth his ſonne to be a ſcholler, intreats his Maſter now and then to correct him: And if through indulgency he neglects to doe it, the father will complaine of him that he marres his child. Would we be Schollers in Chriſts School, and not ſuffer him to doe that to us, which we would a Schoolemaſter ſhould do to our children? So indeed, if we ſhall refuſe to beare the yoke in our youth, we may worthily be condemned with the world when we are old. It is good for a man, ſaith the holy Prophet, *That he beare the yoke in his youth*, for ſuch is the untamedneſſe of our ſimple nature, that if it be not betimes curbed, & continually kept ſhort, it will hardly be reclaimed or brought within compaſſe. But if God once take the rod into his hands, we begin then to have ſome feare of offending him; and if we doe, we are ready to confeſſe it. The rod wakens the dead and drowſie conſcience: It makes us mourn and weep, as alſo to accuſe and condemne our ſelves for our ingratitude towards ſo good and gracious a Father; we begin to toſſe and roule our ſelves this way and that way to find eaſe, waiting from whence it will ſpring forth unto us. Simile. Lam. 3.27.

In this perturbation and anxiety of conſcience the holy ſpirit of God, ſeeing us caſt downe and humbled, ſets before our eies Gods mercy in Chriſt: Whoſe bloud applyed by faith purgeth and heales the wound which is made therein. This done, he will carry ſuch an hand over us as ſhall withhold us from vice, and draw us on to the love of vertue. And thus we ſee how the Lord doth by little and little correct our ſinnefull diſpoſition, by exerciſing us with manifold afflictions; whereby the whileſt hee provides for his owne glory. Let us therewith conſider his admirable bounty, ſeeing thus he covers our ſhame: for whereas he might juſtly cauſe us to ſuffer for our ſinnes which we have committed againſt his Majeſty, he in ſtead thereof turns it to ſuffering for his truth and holy names ſake; putting this honourable Title as a veile over us, to ſhadow our nakedneſſe.

For firſt he alters the nature of the puniſhment, which is due unto us for our miſdeeds, into an aſſured hope of recompenſing all our labour and travell we undergoe for righteous cauſes. And in the ſecond place, he turnes the diſhonour which we ought to receive, as a token of the vengeance which he might to our ignominy execute upon us, into an immortall Trophee of Honour, wherewith wee are crowned in the preſence of God and of his Angels. Thirdly, hereby he graciouſly provides for the peace of our conſciences, which, in ſtead of ſorrow and griefe wherewith they might be wounded for guilt of ſinne, on the contrary do ſenſibly rejoice and glory in theſe ſufferings for the name of Chriſt. And fourthly in the midſt of all theſe joyes, and moſt ſingular conſolations, yet the conſcience (for all that) ceaſeth not to retain a ſcruple or dramme of Rubarb mingled herewith, to purge out now and then ſome corrupt humors, and by perſecutions to put us in mind of our ſinnes committed againſt the Lord in times paſt.

But yet he ſo tempers and moderates theſe his drugges, and that in ſo exquiſite and artificiall a manner, that while he humbleth us with his left hand, hee ſupporteth us with

his right hand; if he cauſeth griefe, by and by he comforts us; in ſmiting he heals us; in which mixture and tempering of things, ſo much diffring in nature and quality, conſiſts the ſalvation of our ſoules. Even as the skilfull and expert Phyſitian, by meaſuring out an equall and juſt proportion of contrary drugs meeting with our corrupt humors, provides for the ſafety of our bodies.

Simile. We ſee that an hot or dry Summer, or a faire Spring time, brings many diſeaſes therwith; and how faſt weeds ſprout forth among the good herbs; beſides filling our houſes with flies, fleas, and like annoyances; the aire and ſtreets with unſavory and infectious ſmels: all which in Winter, in cold and froſty weather, do take their leave and are gone: So whileſt outward joy and proſperity with other contentments laſt, the body of the Church is peſtered with ſundry and divers ſpirituall bad humors and dangerous diſeaſes; which on the contrary it is preſerved and freed from by the variety of Gods fatherly rods and chaſtiſements.

(4) Now to proceed to the fourth benefit of afflictions, which is to kill the pride of our rebellious nature: The Hebrewes uſe theſe two words, to *afflict* and *humble*, for one and the ſame thing; as if the latter were the fruit of the former. Nor doe we want examples which may ſufficiently admoniſh us, that as worldly proſperity uſually cauſeth our hearts to ſwell, and to be puffed up; ſo on the contrary, adverſities and afflictions deject and humble us. Whileſt *Nebuchadnezzar* abounded in all his delights, his heart was ſwolne ſo farre with pride, that he began not only to oppreſſe his ſubjects, but to juſtle even againſt God himſelfe by his blaſphemies. But when God had once caſt him into the furnace of affliction, hee then became as meeke and humble a perſon as was in all his kingdome.

Dan.4.30. Dan 3 15. Dan.4.37.

*Manaſſes* raigning in peace and liberty over the people of Iudah, grew ſo inſolent, that there was no impiety or injuſtice wherein he overflowed not; but being ſurpriſed by his enemies, and laid in yron bands and fetters, he was changed in an inſtant, and became as low in his owne eſteeme as ever he thought himſelfe high: which appeareth in his prayer made to God in his affliction, wherein he proſtrates himſelfe before him, confeſſing his offences with great compunction of heart and humility.

2 Chr.33. from verſe 1. to verſe 24.

Saint *Paul* bare himſelfe like a fierce and cruell Lyon all the while hee enjoyed favor from the high Prieſts, raging hither and thither, breaking forcibly into houſes, and apprehending ſuch as he found to be profeſſors of the Goſpell; but the ſame man, being touched by Gods hand in the way as he was journying towards Damaſcus (intending there to exerciſe his Commiſſion upon the Saints and ſervants of Chriſt) ſuddenly became alſo as meeke as a Lambe, and was ready to proffer his ſervice in whatſoever the Lord would enjoyne him to doe.

Acts 9. from verſe 1. to verſe 24.

*Euſebius*, in his Prologue to the eighth booke of his Eccleſiaſticall hiſtory, relates, how God ſeeing the pride which began to bud and ſpring forth in the Church, and principally among the Paſtors thereof (who out of their ambition ſtrove about dignities and preferments therein) was moved for that very thing to raiſe up that great perſecution which befell the Church under the reigne of *Dioclefian* and *Maximinian*, to crack their pride, and to provoke them to prayer, yea rather to watch over their flocks, than to contend who ſhould be the greateſt.

Wherein we may ſee, that by the bleſſing of God there is a kind of vertue in afflictions, to humble and bring thoſe home who through proſperity have forgotten themſelves, and ſtrayed out of the right way. Nay, ſo forcible are they to abate and take downe the pride of ſuch who otherwiſe are hardened and growne obſtinate, that even *Pharaoh*, as rebellious and ſtiffe necked as he was, ſeemed ſomtimes to bend and bow under the mighty hand of God. Whilſt God gave him ſome reſpite, it is true, he ſtill hardened his heart; but when the next judgement fell upon him and his people, he by and by became as pliable as a glove for ones hand.

Exo.8.8.& 9. 27.& 10.16.

Seeing then all of us naturally are thus inclined, to waxe proud by proſperity, a vice which God ſets and oppoſeth himſelfe againſt above other, as moſt abhominable in his ſight, we ought not me thinkes ſo much to be terrified at the approach of perſecutions, foraſmuch as they withhold from, and correct in us the ſame our pride, ſooner than all the inſtructions which are taught us by word of mouth.

The next benefit afflictions bring us, is to quicken us up to the prayer of faith, which

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is never better diſcerned than when afflictions lie heavieſt upon us. *In my diſtreſſe* (ſaith David) *I cried unto the Lord.* For as our deſires to obtaine mercy grow ſtronger, ſo are our requeſts more or leſſe fervent; our deſire alway being according to our neceſſity. Let a man be ſicke, poore, or lie under any other greater tryall, the prayers of ſuch do beyond compariſon exceed in earneſtneſſe and fervour theirs, who are well and at their hearts eaſe. *David* in many of his Pſalmes preſſed the Lord in ſuch wiſe by prayer, when troubles lay heavy upon him, as if he meant to take no deniall. Pſal.120.1. Pſal.17.1,2. & 28.1,2.

With what vehemency prayed the Apoſtles to God for ſtrength, being perſecuted by the Rulers, Elders, and Scribes of Ieruſalem, inſomuch as the place was ſhaken where they were aſſembled? He that ſhall duely weigh with what prayers and teares our Lord Ieſus Chriſt ſolicited his father in his paſſion, being nigh unto his death, will confeſſe that fire is not more apt to be kindled by the winds which blow upon it, than the prayer of Faith is fired and augmented by affliction. Would any man have imagined that ever ſuch voices of prayers and prayſes ſhould have been made in the belly of a Whale, as *Ionas* made being there as it were in the bottome of hell? Act.4.5,6. 24.29. Heb.5.7. Luke 22.44. Ionah 2. reade the whole chapter.

## CHAP. IV.

### *Wherein is ſhewed that afflictions are not onely profitable, but pleaſant alſo.*

I Grant that afflictions conſidered in themſelves are no way joyous but grievous, as the Apoſtle declareth, *Heb.*12.11. becauſe they are rather meſſengers of Gods diſpleaſure; the root alſo from whence they ſpring being indeed our ſins. But as we ſee how our Apothecaries in their ſhops have the skill to mixe poiſons with good and healthfull medicines: So our God, being infinitely more wiſe, knows ſo to temper our afflictions for our good, that out of things, bitter and diſtaſtefull to us in the owne nature, hee can compoſe not only a profitable, but a moſt pleaſant potion.

Yea, even as Bees out of the bittereſt herbs draw the moſt ſweet honey, ſo the Lord out of the tarteſt troubles extracts ſuch ſweets, that at length wee ſhall with *Sampſon* be forced to ſay, *Out of the Eater came forth meat, and out of the ſtrong came forth ſweetneſſe.* Iudg.14.14. Hunger in it ſelf is ſharp, and hard to be endured; yet our taſt is greatly delighted, when we can eat with an appetite. Could any man judge how beneficiall a fire were, if he were not ſome times pinched with cold? Or with what delight could we accept of drink in the heat of Summer, if we were not almoſt dried up with thirſt? Or how acceptable reſt is, if we were not tyred out with travell and labour? As we ſee then, that theſe accidents (how grievous or incommodious ſoever, now incident unto our nature corrupted by ſinne) doe notwithſtanding diſpoſe us to receive exceeding contentments therefrom: So perſecutions, albeit in and of themſelves naturally abhorred, proceeding partly (as we have ſaid) from Gods diſpleaſure, and partly from Satan and his inſtruments; yet doe they fit and prepare us for the injoying of thoſe great conſolations which God hath promiſed to his Elect. Afflictions cauſe us to feele, firſt, That God is the Father of mercies, and of all comfort: Secondly, That the Office of Chriſt his Sonne is, To revive the deſolate and broken in heart; Thirdly, That the holy Ghoſt is the comforter of his Church: Fourthly, That the word of God is it that miniſters comfort to us in all our tribulations and adverſities which for the moſt part befall us for adhering thereto. 2 Cor.1.1. Mat.11.28. Iohn 14.16. Rom.15.4.

For as he who would taſte meat ſavoury to his palate, uſeth ſalt therewith; ſo if wee would (to purpoſe) finde the Word of God taſtefull to us, commonly it is when wee are in affliction. When did the Apoſtles rejoyce more, than after they had taſted of the whip for the name of Chriſt? When did Saint *Stephens* face appeare as if it had been the face of an Angell, but when he ſtood before the Councell at Ieruſalem to anſwer for his life? Act.5.4. Act.6.15.

Dan.3.25. He that looked upon the three young men in the hot fiery furnace, ſaw them walking up and downe there, as in ſome pleaſant and delightfull medow or garden. Behold that antient father *Ignatius*, who (as himſelfe records) being led from Syria to Rome, there to be devoured, accompanied by ſea and land with a band of ſouldiers (which he tearmes ten Leopards) wiſhed by the way as he went, that he were in the middeſt of thoſe beaſts which were ready to rent him in pieces, and that their appetites might be whetted to diſpatch him quickly; fearing leſt it ſhould happen to him as to ſome other Martyrs, that the beaſts out of a kind of reverence and humanity would not dare to approch unto him; being ready, he ſaid, rather to provoke them to the fight, than that they ſhould ſuffer him ſo to eſcape. Pardon me, I pray you, ſaith he, for I know what is profitable for me: I now begin to be a Diſciple of Chriſt, I affect nothing this world affords? What is ſo deare to me as Chriſt? If it be not ſufficient for me to be torne with beaſts, let fires and all the tortures of men and Devils be prepared for me; let all my body be diſmembred, my bones bruiſed to pieces, ſo that I may enjoy communion with my God, and come into the preſence of my Saviour. And when he heard the Lyons roaring, he ſaid, I am the Lords wheat, I muſt be ground with the teeth of wilde beaſts, that I may be found pure bread.

Simile. May we not now conjecture by the wiſhes of this holy Biſhop, what ſweet delight hee found in himſelfe in approaching nigh unto his Martyrdome? As a Queen then, or great Lady takes no greater content than when ſhe perceives in her husband ſome apparent ſignes of his favor, eſpecially then when ſhe hath conceived ſome ſuſpition of alienating his affection from her, or it ſeems to be any way cooled or abated: So the faithfull ſoule, who loves the Lord entirely, deſires nothing more, nor taketh at any time more delight, than when ſhe feeles from her husband Chriſt love for love, but chiefly in the houre of temptation and tribulation, which oft times cauſeth our heads and hearts to be poſſeſſed with jealouſies and ſuſpitions that we are out of his favour. Let us conclude then, that ſeeing (in regard of the reaſons heretofore alleadged) perſecutions are ſo honourable, every way profitable and delectable to the true Chriſtian; What cauſe hath he either to be grieved or terrified when they befall him? Nay, he ought with the Apoſtles and Martyrs to triumph and rejoyce.

To which purpoſe may fitly bee applyed that ſaying of *Themiſtocles* to his children, when hee ſaw the great honors that the King of Perſia had conferred upon him by their exile, finding kinder entertainment among ſtrangers than in their owne countrey; We had periſhed, ſaid he, if we had not periſhed. So may we ſay, That did not our naturall life periſh here by perſecutions, we had never been ſaved in the kingdome of heaven.

Run we then (my brethren) with patience the race that is ſet before us; let us not be aſhamed with *Simon* the Cyrenian to carry the reprochfull Croſſe of Chriſt; and ſeeing we muſt die once, let us deſire rather to die glorioufly for righteouſneſſe ſake, than ignominiouſly by ſhunning it. If Princes had rather die in a breach than in their bed; and to loſe their life in the field, than an eye at tilt or tourney; let us imitate them in this our ſpiritual conflict: earneſtly intreating the Lord, if it be his bleſſed will, that we may fight and die valiantly in the defence of his Truth, and for the honour of his ſonne. If worldly minded men can and will ſuffer many hard adventures, ſome for their honour, others for their profits and pleaſures, though but vaine and temporary; with what longing ſhould we aſpire to that certaine and eternall happineſſe, reſt, and glory, wherewith all thoſe ſhall be crowned who fight manfully and conſtantly for the cauſe of Chriſt?

But the world and worldlings ſmile at this wiſedome, counting it fooliſhneſſe; the fleſh alſo joyning therewith thinks all we have ſaid to be either idle phantaſies, or meere paradoxes; and no marvell, for both of them being from the earth can ſavour nothing but what is earthly, as Chriſt ſaith. Betweene the judgement of the Church and that of the World there is a broad difference, when the queſtion is of determining what is true honour, profit, or pleaſure; whence it is that in a manner the one ſcornes that which the other admires and adores. So as they never conſent in approving or condemning with one voice that which is queſtioned; for the belly hath no eares. If therefore we meane to be ruled aright either in the matter of faith or outward manners, let us not bee guided therein either by the worlds judgement, or yet that of the fleſh; for the world is pore-blinde, and the belly, as we have ſaid, hath no eares.

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Ponder we then theſe things, that ſo wee may be prepared to obey the will of God: let us not wilfully r..ſh into dangers; onely if God ſhall call us forth to ſuffer, purpoſing thereby to conforme us to our Head, and ſo to accompany that great cloud of witneſſes through the narrow way that leads to his kingdome, yeeld wee our neckes to beare the ſweet and eaſie yoke of Chriſt. Be it that Satan and his confederates doe perſecute the Church of Chriſt, yet hath ſhe an aſſured hiding place. The faithfull may be impriſoned, but in the meane while they leave the world in a worſe priſon, *viz.* ſhut up under the wrath of God. They may be in bonds, yet is not that ſo bad as to lie bound in the bonds of iniquity; they are oft ſhut up in darke and unſavoury places, but how can darkneſſe be grievous to them who are the children of light, eſpecially when God ſhines upon them with the light of his countenance? Stinking holes and odious ſmels cannot ſo offend and annoy them, but that the ſweet ſavour of a good conſcience, purified by faith, ſurmounts all. They may be put into dungeons in the world, yet being choſen of God out of the world, they have their converſation in heaven. Be it that they loſe a few commodities here, it is but as if they forſook counters to receive gold, things terreſtriall for celeſtiall. A Chriſtian may ſuffer, but he cannot die; he may loſe his life, but hee cannot loſe Chriſt; when he leaves the world he goes to God.

Wherefore let us then put on the whole armour of God, and as good ſouldiers of Ieſus Chriſt enure our ſelves to endure hardneſſe. So ſhall it come to paſſe, that continuing faithfull in this ſpirituall Warfare unto the death, we ſhall at length receive the crowne of eternall life. Eph. 6. 11. 2 Tim. 2. 3. Rev. 2. 10.

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# THE HISTORY OF FOVRE MARTYRS BVRNT AT LILE IN FLANDERS, IN THE YEARE, 1556. WHOSE NAMES ARE ROBERT OGVIER, AND HIS WIFE, BAVDICON, AND MARTIN, their two Sonnes.

*THe example which is set before us in this so godly a Family may well serve for an entrance to the Continuation of the History of forrein Martyrs, in that we may thence learne, what those true ornaments are wherewith both parents and their children ought to bee decked and adorned, namely with such a light shining forth from the sound knowledge of the Gospell, as whereby the Church of God may be edified and confirmed in seeing them to hold the profession of their faith constantly even unto the death.*

{Anno 1556.}

THe City of LILE may well bee placed in the first ranke of those Cities of Merchandise in the Low-countrey of Flanders, Artois and Haynault, upon which the Lord hath multiplied his blessings, not so much of worldly good things, as of his spirituall graces; yea; in so abundent measure, that even under the tyranny of Antichrist in the Countries aforenamed, few places can be named where the Gospell in that time was more freely published and preached, or with greater zeale received than there.

For, for three yeares together the Gospell was secretly taught among them, sometime in houses, then in woods, in fields, and in caves of the earth, not without the hazarding of their dearest life, if they had been discovered: yet could not these apparent dangers under such tyranny coole or abate the burning zeale which almost consumed the heart of this people, hungring and thirsting after the spirituall food of their soules.

What was among them preached, was accordingly practised: workes of mercy and charity were there exercised, not onely towards those of the houshold of Faith, but even towards them which were without: so as many by meanes hereof were drawn and brought on to the knowledge of Christ. They ordained in their assembly certaine Deacons to receive the almes which were given; men fearing God, being well approved of, who went weekely from house to house to collect the almes of such as they knew to be faithful: admonishing every one how to carry themselves in their vocations, and of their duty in contributing towards the reliefe of the poore Saints.

And thus each one according to his place endevoured to expresse and manifest his faith by the fruits thereof, namely good workes.

In a very short space of time, the Lord by the Ministry of his Word (though preached in secret) erected here a flourishing Church, so as the Congregation consisted of a competent number of men, women, and children, not onely of the city, but out of foure or five Villages bordering nigh unto it, who came also with an eager appetite to be instructed.

In the meane while, you may conceive that Satan and his adherents ceased not to storm and rage hereat, not being able long to endure these their holy meetings; but when the time was now come, that God had given them power to prove and try his Church, they forebore not to exercise their cruelty upon it, which long before they had plotted and contrived.

Upon Saturday then the sixth of March, Ann. 1556. betweene nine and ten of the Clocke in the night, the Provost of the City with his Sergeants armed themselves to make search, if they could finde any met together in houses; but as then there was no assembly. Therefore they came to the house of one whose name was Robert Ogvier, which was a little Church: for all both great and small, men-servants and maids were familiarly instructed there in the knowledge of God, as the issue well manifested.

Being violently entred into the said house, and seeking here and there for their prey, they found certaine bookes which they carried away. But he whom they principally aimed at was not then in the house; viz. Baudicon the sonne of the said Robert Ogvier, who at that time was gone abroad to commune and talke of the word of God with some of the brethren, as he oft used to do. Returning home, he knocked at the doore: Martin his younger brother, watching his comming, bad him be gone, willing him not to come in. But Baudicon, thinking his brother mistooke him for some other, said, it is I, open the doore: with that, the Sergeants approching nigh unto it, opened the same, and calling him to enter in, said, Ah Sir, you

you are well met, to whom he answered, I thank you my friends, you also are welcome hither.

Then said the Provost, I arrest you all in the Emperors name, and with that commanded each of them to be bound, to wit, the husband & his wife with their two sons, leaving their two daughters to loke to the house. Now as they conveied them along through the streets, Baudicon with a voice somewhat extended (which might easily be heard at that time of the night) said, O Lord assist us by thy grace not onely to be prisoners for thy name sake, but to confesse thy holy truth in all purity before men, so farre as to seale the same with our bloods for the edification of thy poore Church.

*The prayer which Baudicon made as he was led to prison.*

Thus were they brought into severall prisons, where they were severally handled; yet ceased they not to praise and blesse the Lord with one consent; within a few daies after, the prisoners were presented before the Magistrates of the City, and examined as touching their course of life, who directed their speech first to Robert Oguier in these words: It is told us that you never come to masse, yea, and also dissuade others from comming thereto; wee are further informed that you maintain conventicles in your house, causing erroneous doctrines to be preached there contrary to the ordinance of our holy Mother the Church, whereby you have transgressed the lawes of the Imperiall Maiesty.

Robert Oguier answered, whereas first of all you lay to my charge that I goe not to Masse; I refuse so to do, indeed, because the death and pretious bloud of the sonne of God, and his sacrifice is utterly abolished there, and troden under foot. For Christ by one sacrifice hath perfected for ever them that are sanctified. The Apostle saith, by one offering. For do we read in all the scriptures, that either the Prophets, Christ, or any of his Apostles ever said masse: for they knew not what it meant. Christ indeed instituted the holy Supper, in which all Christian people doe communicate together, but they sacrificed not. If you please to read the Bible over, you shall never finde the Masse once mentioned therein. And therefore it is the meer invention of men. You know then what Christ saith, In vain do they worship me, teaching for doctrines the commandements of men. If either my selfe, or any of mine had beene at Masse, which is ordained by the commandement of men, Christ would have told us, we had worshipped him in vaine.

*Heb. 10. 14.*

*Mat. 15. 9.*

As for the second accusation, I cannot nor will deny; but there have met together in my house honest people fearing God; I allure you not with intention to wrong or harme any, but rather for the advancement of Gods glory, and the good of many. I knew indeed that the Emperor had forbidden it, but what then? I knew also that Christ in his Gospell had commanded it. Where two or three, saith he, are gathered together in my name, there am I in the midst of them. Thus you see I could not well obey the Emperour, but I must disobey Christ. In this case then, I chose rather to obey my God, then man.

*Mat. 18. 20.*

One of the Magistrates demanded what they did when they met together.

To which Baudicon the eldest son of Robert Oguier answered; if it please you my Masters to give mee leave, I will open the businesse at large unto you.

The Sheriffes seeing his promptnes, looking one upon another said, well, let us heare it then. Baudicon, lifting up his eies to heaven, began thus: when we meet together in the name of our Lord Jesus Christ to heare the word of God, we first of all prostrate upon our knees before God, and in the humility of our Spirits doe make a confession of our sinnes before his divine Maiestie. Then we pray that the word of God may be rightly divided and purely preached: wee also pray for our Soveraigne Lord the Emperour, and for all his honourable Counsellors, that the Common-wealth may be peaceably governed to the glory of God; yea we forget not you whom we acknowledge our superiors; intreating our good God for you, and for this whole City, that you may maintaine it in all tranquillity. Thus I have summarily related unto you what we do: thinke you now, whether wee have offended so highly in this matter of our assemblies. Moreover if you will not be offended to heare the tenour of the prayers we make there, I am ready to recite the same unto you.

One of the Magistrates gave him a signe by which hee might understand that they desired to heare it. Baudicon then kneeling downe before them, prayed with such fervency of affection, that the like ardency of zeale never appeared in him in so admirable a maner as at that time; Insomuch that the Magistrates were forced to burst forth into teares; beholding what a gratious Spirit the yong man was endued withall. Then standing up, hee said, now your Masterships may take a scantling by this; how wee are imployed in our meetings.

Whilst they were thus examined, each of them made an open confession of the faith which they held. After this being returned againe into prison, they not long after were put to the torture, to make them confesse who they were that frequented their house, but they would discover none, unlesse such as were well knowne to the Judges, or else were at that time absent. About foure or five daies after, they were convented againe before their Judges, namely, the father & his two sons: and after many words passed, they asked them whether they would submit themselves to the will of the Magistrates. Robert Oguier and Baudicon his sonne, with some deliberation, said, yes, we will.

Then demanding the same of Gart the younger brother, he answered, that he would not submit himselfe thereto, but would accompany his Mother: so he was sent backe againe to prison, whilest the father and the son were adiudged to be burned alive to ashes. Now as they went to receive the sentence, one of the Judges sitting in his place, after sentence pronounced, said, to day you shall go to dwell with all the Devils in hell fire (which he spake as one transported with fury in beholding the great patience of these two servants of Christ) for they take all things quietly, vanquishing their enemies cruelty by patient bearing the Crosse, and in praying God for the same. Having received the sentence of death, they were returned to the prison whence they came, being joyfull that the Lord did them that honor to be enrolled in the number of his Martyrs. No sooner entred they the prison, but a band of Fryers came in thither: one amongst the rest told them, the houre was come in which they must finish their daies. Robert Oguier and his son answered, we know it well. But blessed be the Lord our God, who now delivering our bodies out of this vile prison, will receive our soules into his glorious and heavenly kingdome.

One of the Fryers whose name was Lazard, a notable limme of Antichrist, endeavoured to turne them from their faith, saying, Father Robert, thou art an old man, let mee intreat thee in this thy last houre to think of saving thine owne soule. And if thou wilt give eare to mee, I warrant thee thou shalt do well.

The old man answered, peace man, how darest thou attribute that to thy selfe which belongs to the eternall God, and so rob him of his honour; for

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for it seemes by thy speech, that if I will hearken to thee, thou wilt become my Saviour. No, no, I have one only Saviour Jesus Christ, who by and by will deliver me from this miserable world. Mat.17 5. I have one Doctor, whom the heavenly Father hath commanded me to heare, and I purpose to hearken to none other.

A Fryer, called the Father of Saint Clare, exhorting him to take pity of his soule which Christ had redeemed: Thou willest me, said Robert, to pity mine owne soule, doest thou not see what pity I have on it, when for the name of Christ I willingly abandon this body of mine to the fire, hoping to day to be with him in Paradise? I have put all my confidence in God, and my hope wholly is fixed upon the merits of Christ his death and passion, he will direct me the right way to his kingdome. I beleeve whatsoever the holy Prophets and Apostles have written, and in that faith will I live and die.

The Fryer hearing this, said, Out Dog, thou art not worthy the name of a Christian; thou and thy son with thee are both resolved to damne your bodies and soules with all the devills in the bottome of hell.

As they were about to sever Baudicon from his father, he said, Let my father alone, and trouble him not thus, he is an old man, and hath an infirme body, hinder him not I pray you, from receiving the Crowne of martyrdome.

Another of the Fryers said, Away varlet, thou art the cause of thy fathers perdition. The Friers then turning themselves towards the Executioner, said, Sir, Officer, doe thine Office, for we will be gone, we lose but our labour, seeing the devill hath bewitched them.

Baudicon was then conveyed into a chamber apart, and there being stripped of his clothes was fitted to be sacrificed; now as one brought him Gunpowder to put to his breast, an odde fellow standing by said, Wert thou my brother, I would sell all that I am worth to buy Fagots to burne thee, thou findest but too much favour. The yong man answered, Well Sir, the Lord shew you more mercy. Some that were present, saying, God God, is it not a pitifull sight to behold these poore men? A Doctor being by answered, And what pity would you have shewed towards them? I would in stead of allowing them this powder have them fryed on Gridirons, as S. Laurence was.

Saint Laurence was roasted on a gridiron by Pagans. In this age the godly find in a manner the like from false and fained Christians.

A gentle persuasion.

Whilest they spake thus to Baudicon, some of the Fryers closed in with the old man, perswading him at least to take a Crucifixe into his hands, lest the people (said they) should murmure against you; adding further, that he might for all that lift up his heart to God, because you know, said they, it is but a peece of wood.

Thus they fastened it betweene his hands, but as soone as Baudicon was come downe, and espied what they had done to his father, he said, Alas father, what doe you now, will you play the Idolater even at your last houre. And then pulling the doll out of his hands which they had fastned therein, he threw it away, saying, What cause hath the people to be offended at us, for not receiving a Jesus Christ of wood. We beare upon our hearts the Cruelle of Christ the Son of the everliving God, having his holy word written therein in Letters of Gold.

As they were led to execution, a band of souldiers were attendant upon them, no lesse then if a Prince had been conducted into his kingdome. Being come to the place where they were to suffer, they ascended up the scaffold which was there prepared for them. Then Baudicon asked leave of the Sheriffes to make a confession of his faith before the people. Answer was made, That he was to take unto his ghostly Father and Confessor; confesse your selfe (said they) to him. He was then haled rudely to the stake, where he began to sing the sixteenth Psalme. The Fryer cryed out, Doe you not heare my Masters, what wicked errours these heretickes sing, to beguile the people withall. Baudicon hearing what he said, replyed thus; How simple to ot, callest thou the Psalmes of the Prophet David, errors? But no marvell, for thus you are wont to blaspheme against the Spirit of God.

Then turning his eye towards his father, who was about to be chained to the stake, he said, Be of good courage father, the worst will be past by and by. As the executioner was fastening him to the post, he chanced to hit him with his hammer on the foot, to make him stand nearer to the same. The old man being sensible of the blow, said, Friend, thou hurtest my foot, why doest thou abuse me thus? The Frier hearing this, said, Ah these heretickes! They would be counted Martyrs forsooth; but if they be but touched a little, they cry out as they were killed. To which Baudicon thus replyed: Thinke you then that we feare the tormentors? No such matter; for had we feared the same, we had never exposed our bodies to this so shamefull and painfull a kinde of death.

Then he often reiterated these short breathings, O God, Father everlasting, accept the sacrifice of our bodies, for thy welbeloved Sonne Jesus Christs sake. One of the Friers cried, Heretike, thou lyest, he is none of thy father, the Devill is thy father. And thus, during these conflicts, he bent his eyes to heaven, and speaking to his father, said; Behold, for I see the heavens open, and millions of Angels ready prest to receive us, rejoycing to see us thus witnessing the truth in the view of the World. Father, let us be glad and rejoyce, for the joyes of heaven are set open unto us.

Then said one of the Fryers, I see hell open, and millions of Devils present to carry you thither. But the Lord, who never forsakes any that put their trust in him, stirred up the heart and opened the mouth of a poore man who stood among the multitude, beholding this spectacle, who being moved with compassion, cryed aloud, Be of good comfort Baudicon, stand thou to it, thou fightest in a good quarrell, I am on thy side; after which words he departed thence, and a way being made for him, saved himselfe from danger.

Fire was forthwith put to the straw and wood which burnt beneath, whilest they (not shrinking for the paines) spake one to another; Baudicon often repeating this in his fathers eares, Faint not father, nor be afraid, Yet a very little while and wee shall enter into the heavenly mansions.

In the end the fire growing hot upon them, the last words they were heard to pronounce, were Jesus Christ thou Sonne of God, into thy hands we commend our spirits. And thus these two slept sweetly in the Lord.

Within eight dayes after, Jane the mother, and Martin her sonne were executed in the same City of Lile; but of this more hereafter.

## *Jane the wife of Robert Ogmier, and Martin her sonne, Martyrs.*

The wife here followes her husband, and accompanies her sonne: her conversion is admirable; for being severed from him, the Friers having seduced her laboured with her to turne her sonne also out of the right way; but he understanding thereof recovers his mother againe,

Anno 1556. and ſo they both gaue their liues for the truth, to the great confuſion of their enemies.

But before we come to deſcribe their happy ends, we will, as briefely as may be, note by the way the great conflicts of ſpirit which both of them ſuſtained.

There were ſent vnto them many of the popiſh rabble, to turne them from their faith. Now that this their deuilliſh enterpriſe might the rather be effected, they ſundred one of them from the other, ſo as by the politique deuice of a Monke, the poore woman began to wauer, and let goe her firſt faith. At this their enemies reioyced not a little, whileſt the poore little flocke of Chriſt, hearing ſuch ſad newes, were in continuall perplexity, but the Lord left them not in this mournfull condition.

For on a day one of the Monkes reſorted to her in the priſon, counſelling her to win her ſonne Martin, and to draw him from his errors: which ſhe promiſed to doe. But when he was come to his Mother, and perceiued that ſhe was not onely fallen, but alſo quite turned out of the right way, he began with teares to bewrayle her miſerable eſtate.

O Mother, ſaith he, what haue you done? Haue you denyed him who hath redeemed you? Alas, what euill hath he done you, that you ſhould requite him with this ſo great an iniury and diſhonour. Now I am plunged into that woe, which I haue moſt feared. Ah good God, that I ſhould liue to ſee this, which pierceth me to the very heart.

His Mother hearing theſe his pittifull complaints, and ſeeing the teares which her ſonne ſhed for her, began againe to renue her ſtrength in the Lord, and with teares cryed out, O Father of mercies, be mercifull vnto me miſerable ſinner, and couer my tranſgreſſion vnder the righteouſneſſe of thy bleſſed Sonne; Lord enable me with ſtrength from aboue, to ſtand to my firſt confeſſion, and make me to abide ſtedfaſt therein euen vnto my laſt breath.

It was not long after this her change, but the ſame inſtruments of Satan, who had ſeduced her, came in, ſuppoſing to finde her in the ſame wrinde wherein they left her: whom ſhe no ſooner eſpied, but with deteſtation ſaid, Avoyd Satan, get thee behinde me: for henceforth thou haſt neither part nor portion in me. I will by the help of God ſtand to my firſt confeſſion; And if I may not ſigne it with Inke, I will ſeale it with my blood. And ſo from that time this fraile veſſell, who for a while relented, after her recouery grew ſtronger and ſtronger.

The Iudges ſeeing their conſtancy, delayed not to diſpatch them out of the way, condemning them to be burned alide, and their bodies being reduced to aſhes, the ſame to be ſcattered and diſperſed in the aire. The mother and the ſonne hauing heard their ſentence read, in the way as they were going backe againe to priſon, ſaid, now bleſſed be our God, who cauſeth vs thus to triumph ouer our enemies: This is the wiſhed houre, our gladſome day is come. Let vs not then, ſaid Martin, forget to be thankefull for the honour he doth vs, in thus conforming vs vnto the Image of his Sonne. Let vs remember thoſe who haue traced this path before vs: for this is the high way to the Kingdome of heauen. Let vs then ſaid Mother goe on boldly out of the Campe with the Son of God, bearing his reproach, with all his holy Martyrs; for ſo we ſhall finde paſſage into the glorious Kingdome of the euerliuing God. Heb. 13. 13.

Some of the company hearing, but not being able to brooke theſe words, ſaid, we ſee now thou heretique that thou art wholly poſſeſſed body and ſoule with a diuell, as was thy father and brother who are both in Hell. Martin ſaid, Sirs, as for your railings and curſings, our God will this day turne them into bleſſings in the ſight of himſelfe and of all his holy Angels.

A certaine temporizer ſaid to Martin, thou ſilly youth thou ſayeſt thou knoweſt not what; thou art too well conceited of thy ſelfe and of thy cauſe. Seeſt thou not all this people here about thee? what thinkeſt thou of them? they beleeue not as thou doeſt, and yet I doubt not but they ſhall be ſaued. But you imagine to doe that which will neuer come to paſſe, though you pretend neuer ſo much that you are in the faith, and haue the Scriptures for you. *See here the ſundry ſlights of Satan.*

The good woman hearing this, anſwered, Sir, Chriſt Jeſus our Lord ſaith, that it is the wide gate and broad way which leades to deſtruction, and therefore many goe in thereat: but the gate, ſaith he, is narrow that leades to life, and few there be that finde it. Doe ye then doubt whether we are in the ſtraight way or no, when ye behold our ſufferings? would you haue a better ſigne then this, to know whether we are in the right way or no? Compare our Doctrine with that of your Prieſts and Monkes: we for our parts are determined to haue but one Chriſt and him crucified; we onely embrace the Scriptures of the old and new Teſtament. Are we deceiued in beleeuing that which the holy Prophets and Apoſtles haue taught? Mat. 7. 12. *How we may know we are in the right way.*

One of the Fryers turning towards Martin, ſaid, young man, be well aduiſed; for thy father and thy brother haue acknowledged the ſeuen Sacraments of the Church together with us: and thou poore ſilly youth haſt heard ſome wicked Heretique who hath deluded thee: thinkeſt thou thy ſelfe wiſer then ſo many learned Doctors as haue liued in ſo many ages? Martin anſwered, I pray you Sir, doth not Chriſt our Lord tell us, that his Father hath hid the ſecrets of his Kingdome from the wiſe and prudent, and reuealed them to babes? And doth not the Lord oftentimes catch the wiſe in their owne craftineſſe? Mat. 11. 25. Iob 5. 13.

And whereas you ſay my Father and Brother haue confeſſed ſeuen Sacraments, I well perceiue by this that I ought not to giue credit to ought you ſay; know ye not that the Deuill is the father of lies, and all liers? Is it not ſufficient that I acknowledge ſo many Sacraments as God himſelfe hath inſtituted and ordained, to wit, Baptiſme and the Supper of the Lord?

Then came there into the priſon two men of great authority in the City of Liſle, the one called Mounſieur Barras, the other Beaufremes, who promiſed Martin great matters, if he would recant and returne to the Roman Church. Beaufremes among other ſpeeches ſaid thus vnto him, Young man, I haue compaſſion on thy tender yeeres, if thou wilt be ruled by vs, I will promiſe thee thou ſhalt not die this ſhamefull death: moreouer, I will giue thee one hundred pounds ſterling. *1001. amounts to two hundred crownes, but this faithfull Martyr of Chriſt was not like Iudas, who for lode of money ſold his Maſter.*

Martin gaue him this anſwere. Sir, you preſent before me many temporall commodities: but alas, doe you thinke me ſo ſimple, as to forſake an eternall Kingdome for enioying of a ſhort tranſitory life? No ſir, it is too late to ſpeake to me now of worldly commodities, but of thoſe ſpirituall, which God hath prepared for me to day in his Kingdome: nor doe I purpoſe to hearken after any other: onely, I pray you let me craue one houres reſpite to giue my ſelfe to prayer, and calling vpon the Name of my God: for you know now it is eight daies ſince my father departed this world, and hitherto I haue ſcarce enioyed an houres reſt; That which I haue had, hath rather been to ſlumber in, then haue any quiet ſleepe, hauing continually had eight or nine perſons inuironing me about, and talking vnto me.

After theſe great men were forced to goe euen as

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as they came, Martin declared the effect of this his combat to certaine Brethren who were there detained with him in prison; saying moreover, Let us lift up our heads Brethren, the brunt is over, this I hope is their last assault; forget not, I pray you, the holy doctrine of the Gospell, nor those good lessons which you have learned from our Brother "Guy. Manifest it now to all, that you have received them not only into your eares, but also into your hearts; follow me, we leade you the way; feare not, God will never leave nor forsake you: farewell Brethren, said he, and so departed from them.

It is very likely hee meanes Guy de Brez a godly Minister, of whom you shall read more, God willing, hereafter.

Some after Martin and his mother were bound and brought to the place of their Martyrdome: His mother having ascended the scaffold, cryed to Martin, Come up, Come up my sonne. And as he was speaking to the people, she said, Speake out Martin, saith she, that it may appeare to all, that we die not Heretiques. Martin would have made a confession of his faith, but could not be suffered. His mother being bound to the stake, spake in the hearing of the Spectators, We are Christians, and that which we now suffer is not for murther or theft, but because we will beleeve no more than that which the Word of God teacheth us: Both rejoycing that they were counted worthy to suffer for the same.

The fire being kindled, the vehemency thereof did nothing cole or abate the fervency of their zeale, but they continued constant in the faith, and with lifting up their hands to heaven, in an holy accord said, Lord Iesus into thy hands we commend our spirits. And thus they blessedly slept in the Lord. These were the fruits which these holy assemblies in the City of Lisle brought forth. None need to enquire whether the rest were suffered to live in peace; for what other spectacles were to be espied in the high waies and fields, but poore fugitives flying hither and thither, for safegard of their lives. So great was the cruelty which was then and there exercised among them: and yet, when all is done, God will be glorified in his Saints and children.

The happy death of the mother and her sonne.

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¶ *Iohn Rabec, Martyr, burned at Aniers in France, the 24 of Aprill, 1556.*

THis Robert had his tongue cut out because he would not pronounce Iesus Maria, to joyne them both in one prayer; for being urged thereunto with great threats, he boldly answered, that if his tongue should but offer to utter those words at their bidding, himselfe would bite it asunder with his teeth.

A Martyrs tongue cut out for refusing to call upon the virgin Mary.

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¶ *Bartholomew Hector, Martyr, was burned according to the sentence of the parliament of Turin in Piedmont, in the yeer 1556. Iune the 19.*

BEing called before Authority to be examined he would answer them to nothing before he had made his prayer to God. Whereupon falling downe there on his knees, he besought him to open his mouth, and to direct his speech onely to utter that which might tend to his honor and glory, and to the edification of his Church. Afterwards, when he was bound to the stake, gunpowder and brimstone was brought to be placed about him, he lifting up his eyes to heaven, and saying, Lord, how sweet and welcome is this to me?

The Martyr would not answer the Adversary till he had first craved assistance from God.

Anno 1557.

¶ *Charles Covincke, or le Roy de Gand, once a Friar Carmelite at Gand in Flanders, was apprehended and executed at Bruges in the same Country, Anno 1557. Aprill 27.*

BEing perswaded by his brother to returne againe to his Order, and take upon him his fryers habit; he made him this direct answer, what needs that, saith he? now I have cast off that popish weed I will never resume it againe. Christ hath now set me free, I will be no longer of the Order of the slaves of Satan.

Charles would none of his popish habit which he had once rejected.

One of the Magistrates of Bruges conferring with him, promised to procure his deliverance if he would yeld but a little; and if his fryers coate displeased him, he would get him a dispensation from the Pope to forbeare the wearing of it, and provide him a Canonship. Sir, said Charles, I give you many thankes for your good will and these your kinde offers: would to God I could accept of them without offending his Majesty; you offer me a Canonship, that I might live quietly and in security; but know you sir, That rest is no true rest and quietnesse which is obtained against the peace of a good conscience?

That is not worthy the name of rest which is procured with offence of conscience.

A fewdayes after his execution, one of them, who had his hand deepest in procuring his cruell death, died himselfe in such terror and horror of conscience, that it gave sufficient testimony to those of Bruges, that they had put to death an Innocent, and that God was highly offended with those that had persecuted him.

A judgement of God upon a persecutor.

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¶ *Philibert Hamelin of Tournay, Minister and Martyr, was there executed in the yeere 1557.*

WHilest he remained prisoner some of his friends dealt with him to breake prison, and offered him meanes tending thereto. But he on the contrary, having resolved to give his life for so just a quarrell as he maintained, refused, saying, I esteeme it altogether unbeseeming for a man that is called to preach Gods Word to others, to run away and breake prison for fear of danger, but rather to maintaine the Truth taught even in the midst of the flaming fire.

Preachers must be no breakers of prisons.

After sentence of death was passed upon him by the court, whereby he knew he had not long to live, yet did he eat his dinner with the rest of the prisoners as joyfully as though he had been in no danger, speaking unto them of the happinesse of eternall life, comforting all that sate at table with him in the Consciergery.

A good conscience is a continuall feast.

That none might hear what he said at the place of execution, the trumpets were caused to be sounded continually; yet might it be seene, both by his gestures and chearefulnesse of his countenance, that they could not let him from speaking to God.

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¶ *Archambant Seraphon, Martyr, in the yeere 1557.*

BEing demanded what he thought of the Pope and his authority, he answered, I think verily that same is he of whom Saint Paul speakes in his second Epistle to the Thessalonians, Chapter the second. Which words he being willed to signe with his hand; Yea, yea sir, said he, I am now

A practise of the Papists.

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ready to signe it with my blood rather than with Inke.

The Martyrs ready to seale the truth with their blood.

Hee reports in a Letter written to his wife and friends, that whereas this Jaylor was wont to carry himselfe as sternly towards him as a Lyon, roaring alwaies in such wise upon him that all the prisoners were amased at it, the Lord had now so mollified his heart, that he became as meek as a Lambe, declaring how he would come and visite him himselfe in his prison, and as well as he was able comforted him, saying, Take no care, God will assist you; nor shall it be so ill with you as you thinke for. For what doe your enemies say, Alas he is but a silly pedler, who, passing along this way, broached his opinions to none: that also which he holds concerning the same, he keepes to himselfe; therefore be of good cheere. Sir, said he, I praise God I am of good comfort, being ready to receive whatsoever it shall please him to appoint; If life, life; if death, death be it.

A Jaylor of a Lyon became a Lamb.

One thing I had like to have omitted concerning him, which yet is worth the noting, namely, this.

An exhortation to get the Psalmes without booke.

This Archambant, in a letter to his wife, puts his brethren in minde to learn Davids Psalms; My brethren, saith he, I exhort you in the Name of God, that you would learne, yea, learne the Psalmes without booke whilest you have time and leasure; for when you shall be cast into dark prisons (I say when God shall call you to suffer for his sake) you shall then have no booke with you, whether of a small or great Print, to see what part succeeds another, which I now utter to my great griefe and shame; for if I should tell you I lacked forewarning long agoe, you can beare witnesse to the contrary: Nor doe I know now what to doe, but even to humble my selfe before the Lord, crying unto him, Mercy, mercy, Lord have mercy upon me. Blessed and happy are they who are carefull to get knowledge and faith, as oyle into their vessels, before the Bridegroome come.

When he looked on his hands, he was wont to say, ô flesh, thou must suffer and be turned into ashes, untill the last day.

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## *Ieffery Vergale Martyr in the yeare 1557. He was burned at Turin the last of December.*

STanding upon a stoole at the stake, the executioner according to the custome prayed him to forgive him his death.

Ieffery answered him, I not onely forgive thee, but those also who first imprisoned me at Burges, yea, those that brought me to this City, and have condemned me to this death. Be not afraid, doe thine office, my death shall not be unprofitable.

The death of the Martyrs is not without fruit.

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## *Nicolas Ieuville Martyr in the yeere 1557. who with two others mentioned hereafter were burned in the place called Mawbert without Paris in France.*

THis godly Martyr being condemned to be burned alive, and his tongue to be cut out, the Tormentor being there present offered to put the halter about his necke, but he repulsed him twice, appealing from the Sentence. But because he was pressed upon to receive it the third time, and thinking his appeale would not take place, he took it, saying; Prayse'd be God, for I am now counted worthy to be one of the heavenly Order.

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## *Two innocents condemned to suffer death, the one of them being called Henry the Taylor.*

THis Henry rejoyced at the hearing of the sentence read, saying, This is the day we have long expected, and therefore give our selves willingly to die, but as for the punishment, my masters, that we leave to you: yet we pray that God would pardon you this injustice.

These two were burnt at Antwerpe. The Martyrs willingly give their necks to the blocke, but left the punishment to their persecutors.

At which speeches the Magistrates turned away their faces not willing to heare it; but Adrian, who was the other Martyr, told them boldly, That God would require the blod of the iust at their hands whom they daily put to death.

The next day being appointed for their execution, a great multitude were assembled into the Market place, to behold the behaviour of these godly men, who, as they were led to death, protested, That the cause why they dyed, was only for bearing witnesse to the truth of the Gospell, which words they uttered with such courage, that the officers, who inthroned them round about, strove to damp the same by a great noise, which they made, lest their voice should be understood. Whilest the executioner fastened them to the stake, there was on an instant such an hurly burly amongst the people, that with one voice they cryed, Kill, kill, rushing one in upon another. By and by the shops and doores of houses were shut up. The hangman let fall all his preparations, leaving the two patients standing at the stake. The Margrave being on horseback could by no meanes get away, being compassed in on each side. The Officers trembling for feare threw downe their halberds. The spy who attended there to hearken, not knowing where to bestow himselfe, forsook his horse, and ran into a Church for feare.

There were they in great feare, where no feare was, for as saith the Psalmist, God is in the generation of the righteous. Psal. 14. 5.

And though one told him that a cutpurse had caused all this adoe, he would not be drawn to beleeve him, but said, I know we are but dead men; it is not the Theefe, but the seditious people who now begin to work their revenge. Thus God confounded these bloodthirsty, shewing how he could have brought all their preparations to nothing if it had pleased him.

As soon as this hubbub was quieted, the servant of the executioner ran and strangled the two Martyrs, who had now a good space been fastened to the stake, still calling upon the name of the Lord. The fire being afterward kindled, the bodies were consumed to ashes the 19. of January, 1559.

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## *A Recantation fathered upon a Martyr called Cornelius Hallewin, which he never consented to, and how he tooke the same, in the yeare 1559.*

THe father of this Cornelius, soliciting the Margraue (his wife (who as it was thought was Godmother to Cornelius) to get his sonne out of prison; It was so agreed among them, that a libell should be framed under the name of Cornelius, wherein he should now acknowledge his error, be confessed to a Priest, would also receive his Maker, and come againe into the state of grace, as a good childe of his holy mother the Church. And further should say, That Sermons were of no worth, because they were not made upon holy ground. Also requiring that if hee had

Anno 1559. had failed in ought else, the same should be attributed to his young yeares, and therefore craued pardon. Howbeit the said Cornelius wrote letters daily in the meane while to the brethren, shewing forth an admirable constancy in defending the faith; gladding the hearts of many, who gaue God thankes for the graces of his good Spirit wherewith he had indued him.

The Minister of the Flemish Church hearing of this Libell, by the meanes of some friends, got a Copy thereof, and hauing read it, considering how the tenor thereof tended to a great scandall, made the Elders and Deacons of the Church acquainted therewith, who were not a little grieued for the infirmity of their weake brother. Whereupon, the Minister wrote a sharpe letter vnto him, willing him to turne and repent him of his backesliding, by making a true Confession thereof before the councel. When Cornelius had receiued this letter, & read it, he was so vexed & perplexed in his spirit, that he knew not how to demean himselfe, so as all the godly his Prison fellowes had much adoe to stay and comfort him. The blood gushed out of his nose, he spread abroad his armes, and made pitifull outcries. What, to deny the truth (said he) God forbid: Oh that the faithfull should conceiue so hardly of me! God God thou knowest that I am guiltlesse, nor haue I this way offended. Then the residue of the brethren aduised him to get a sight of his inditement, which if it contained no such thing, then to send it to the Church, and so manifest to them his innocency touching that whereof he was accused: besides, making a plaine confession of his faith, to impart the same to the Councell, & therewithall to shew how he was abused by the Margraue and his Parents, which he accordingly did.

The said Cornelius being condemned to die, the Margraue offered him so much more fauour as to die a more easie kinde of death, if he would but giue eare to the priests whom he had brought with him into the prison. Cornelius replied, no Sir, God forbid I should do such a thing: doe ye with my body what ye will. As they bound him, & Herman Janssen (who both suffered together) Herman willed the Margraue to take heed what he did: for, saith he, this will not goe for paiment in Gods sight in bereauing vs thus of our liues. I wish you to repent therefore before it be too late, you cannot long continue this tyrannous course, for the Lord will shortly auenge it. The Margraue commanded they should haue a crosse or crucifixe put into their hands, promising Cornelius that if he would so doe, he should only be beheaded and not burned: but they both reiected the Crosse, saying; They would not giue the least signe that might be of betraying the truth, and that it was all one to them what death they put them to, so they dyed in and for the Lord. The punishment, they said, could last but for a while, but the glory to come was eternall.

Then were they led towards the Market place, and Herman reioycing in the Lord sung the hundred and thirtieth Psalme. Cornelius followed him, and gaue the people godly exhortations. Being come to the place of execution, the sword was laid there ready to behead them, if they would take the Crosse into their hands, and admit the Friers into their company: But because they would not yeeld one whit vnto them, wood was made ready to burne them. Then Cornelius fell on his knees, praying God to forgiue his enemies who had sinned through ignorance. After which they were put into a little lodge made of fagots, and strangled at the stake. But whilest this was a doing, there fell out such a tumult amongst the people, that they were not a little afraid of an vprore; the hangman he caught hold of his sword to defend himselfe, thinking they would kill him first; but the businesse was as suddenly quieted as raised. The fire being kindled flamed forth vpon the bodies of these holy Martyrs. The Margraue thought according to the vsuall course to haue quenched the fire, that so conueying the bodies away halfe burnt, they might be laid vpon the wheles nigh vnto the city, in the accustomed places where they were to lie, as spectacles to be gazed on. But the peoples wrath being stirred crossed him in his purpose, so as his Seriants and Halberdiers leauing him, he stood as one astonished causing the executioner to finish out the rest of this Tragedy.

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## *Notes upon the occasion of a sedition at Paris, the fifth of March* 1559.

THe fifth day of March there was a great vprore raised in the church of Saint Innocents in Paris. The preachers all the Lent neuer ceased to moue the people to kill all the Lutherans they could meet withall, & not leaue the execution thereof to the Magistrates. Amongst the rest a Minorite, who preached in the said Church, spent all his Sermons vpon that subiect. The same day taking his text out of the eight of Saint Johns Gospel concerning the woman taken in adultery being brought to Iesus Ch: he vttered execrable things against the Magistrate: shewing that it was no wonder if the Iudges did not cast the first stone at the Lutherans, because they themselues were also Lutherans; and therefore the people were not to attend them any longer, but to rise & make open war against them, yea, vpon the chiefest of them, which were but suspected to hold that doctrine. In this garboile a poore Priest (with a brother of his, a Captain, passing by, and thinking by faire language to pacifie the disordered tumult) had his cot no sooner out of the Church doze, but he was set vpon by this blod-thirsty crue, who although he asked forgiuenesse in the name of the Saints, desiring to be confessed, and shewed all outward signes of being one of their owne side, yet could he of this headlesse beast the multitude obtaine no fauour, but was stabbed into the belly with a dagger, and fell downe dead. And yet they were not satisfied so, but the very meanest among them had a blow at him, raking with their hands in his wounds, and then in Triumph lifting him vp, bragged that they had bathed their hands in the blod of a Lutheran.

*And thus thinking to martyr the Christians, by the prouidence of God, it fell on those of their owne side.*

The Captain with much adoe getting into the Vicars house, they beset the house lest he should escape their fingers. And hearing that the magistrate was comming to deliuer him, they feared not with one voice to say, that they would spare none, no not the King himselfe though hee came in his owne person. If any more pitifull than the rest vttered but so much as the least word tending to compassion, they were cruelly handled on all sides, so as many met with hard vsage euen for that.

Not fully a yeare before this, there fell out the like, if not a worse spectacle of cruelty in the Church of Saint Eustate.

For a Doctor of the Sorbonists, commonly called the soule of Picardy, who in his sermons preached out nothing but fire and fagots, incouraged the Parisians to slaughter the Lutherans, making many goodly promises to all such as would vndertake such a bloody designe: which was not so soone propounded, as accepted of by the people. For a poore scholler, who out of deuotion was present at the sermon, happening (vpon some accident) to laugh at his fellow Pupill; an old turnecoate sitting by and obseruing

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observing it cryed out forthwith, that a Lutherane mocked the Preacher. The people at the sound of this voice began to stir, not knowing upon what ground: and haling him out of the Church miserably massacred him, till they had forced both his eyes out of his head, buffeting him with their fists; and one among the rest caused his horse to trample upon him thrice.

John Barbeville of Normandy being questioned by three of the Counsell about the sacrament, answered, that in the holy Supper being administred according to Christs institution, hee received by faith the body and blud of the Lord, but not after any carnall manner; forasmuch as being now ascended into heaven, hee shall not returne thence, till he come to iudge the quicke and the dead. Upon which article one of the Counsell added this scoffe, which ascended into heaven, and drew the ladder up after him.

See here what mockgods these be who condemne the poore christians.

Upon some occasion they said unto him that he was but a silly asse, and therefore could not understand the Scriptures. Well saith he, be it that I am an asse, yet did you never reade, that God opened the mouth of the Prophet Balaams Asse to reprove him, for loading him with stripes when he was going to utter his lies against the Children of God? If God opened the Asses mouth, doe yée now wonder if he opens mine, to cause me to speake against the falsehod and lies which you spread abroad against the people of God? For as the Asse spake being overcharged with blowes, which the false Prophet gave him, so now in regard of the heavie burden wherewith in times past you have oppressed me by your traditions, I am constrained to speak as I doe.

A retorting speech well applyed.

Another inquisitor a Monke called Benedict told him that he was come to comfort and instruct him in the truth. How can you, said Barbeville, say, you come to instruct me in the truth, when your selfe doth weare the habit of a lyar? I cannot expect it from you; for no man can gather figs of thistles, nor grapes of thornes.

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¶ *God so wrought here, and the truth so prevailed, that though it was plainly confessed, yet the Prisoners were delivered, Anno* 1559.

THe court of the parliament of Paris, willing to moderate the cruelties used against those of the reformed religion, sollicited them what they could, to dissemble and to yéeld in some points; wherein the well minded of that side were not yet rightly informed: but to this their advice they would by no meanes consent. Then they tooke another course, and that was simply to examine them touching the manner of eating Christs bodie in the Sacrament, without mentioning Transubstantiation, or any carnall presence; hoping this way to free them from the crime of sacramentaries, upon which point for the most part the sentence of death was pronounced: seeing they had heard formerly from the prisoners, That the churches of France held, how the body of Christ was received by the faithfull not in imagination, but truly and indeed, and that the signes were neither naked nor empty elements, but exhibited that whereof they were signes.

This was propounded to foure yong men who were in the flowre of their age, and lying prisoners in the Conciergerie of the palace, if it might be, to satisfie them. Now when this confession was presented to the Court, all that were well affected were glad of it, in regard it was drawne so favorably; some being of opinion that it would worke their deliverance. Others there were which opposed this project, and requested they might be examined what they thought of the Masse, it being so necessarie an article; provided, that there might be some moderation in the ordinary course of such interrogations. Notwithstanding it was thought, that this would rather hinder than further their deliverance; yet did the better part persist in their purpose of freeing them.

Being therefore asked again what they thought of the Masse, they answered, that they would stand to their first confession. It was replyed, That the Court would rest satisfied with that answer, if so be they would now only go to Masse. But with one voice they affirmed, that they would never yéeld to come there where God was so dishonoured. The Court, to make it appeare that no advantage should be taken against them for this their answer, gave them leave severally to shew their reasons. This pleased the prisoners well, and therefore they spared not to paint forth the Masse in its lively colours; that all might perceive there was cause sufficient why they should detest it.

The Masse deciphered in its colours.

First, one of them by way of opposition shewed how contrary the Masse was to the Lords supper. The second declared, it was blasphemy to affirme, that there was any other propitiatory sacrifice for sinnes then the blud of Christ. The third avouched, that if the article of Transubstantiation (whereon the Masse depends) were allowed, Christ his deity and his humanity should be abolished, and therefore it must be flat idolatry to worship Almighty God in a corruptible péece of paste. The fourth told them, that the fruits of the Sacrament could not be received where the Word was not joyned with the signe, where one of the signes were withheld, or where there was no Communion.

Thus was the Masse anatomised, with the abominations thereof, with all boldnesse; so as some of the Judges were constrained to averre openly, that there was a great abuse in it indéed, being a manifest wrong done to the institution of Christ; as also that the Laity were there deprived of the Cup, and the Bread only given, the whole being performed in a language which the poore people understood not.

It was beyond the expectation of all men, that so free a confession would have passed for currant in that place, in which whosoever came before them formerly, and made the like, was condemned to die. But now the Truth so prevailed, that against all hope and ordinary procéedings in times past, yea, contrary to the mindes of those which were Gods chiefest enemies, the order was this, That howsoever sentence of death had béen pronounced against three others of this company, by the inferiour judges, yet these foure should have their lives saved; provided, that they departed the countrey within fifteene daies. Which exception, though it savoured of some injustice, yet was it nothing in comparison of the former cruelties; and this banishment turned rather for a benefit to them, than an hurt, for by this meanes they had liberty to go to such places where God was purely served.

Foure witnesses of the truth gently entreated by their Judges.

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¶ *The story of Peter Chevet, Martyr.*

BEing asked whether he durst affirme that he had the spirit of God? Yea, said he, for I am one of Gods children, and therefore have the spirit of God given unto me, as the earnest of my adoption.

He was in outward appearance a silly poore man, a vinedreller, of the age of 60. years and upwards.

It is to be feared, said some, that you will bring your selfe in danger of the law, and so be burned. Truly,

Anno 1559.

Truly, said he, I doe not thinke to escape better cheape; and though you scotch and rost me alive, yet will I never renounce Jesus Christ. Is it not written, He that shall confesse me before men, him will I confesse before my Father which is in heaven, &c? Being asked whether he desired not to be absolved, confessed, and to receive pardon, having stood excommunicate now three yeares; he answered, I confesse my faults every day to my God, but where is that godly absolver that will take upon him to pardon me? The Officiall answering, said, That is even I. Now poore man, said Peter, it is a question whether thou canst save thy selfe, and wilt thou take upon thee then to save others? The Officiall finding himselfe galled with this answer, threatned him with longer imprisonment. Alas, alas, saith he, though I should rot in prison, yet shall you still finde me the same man.

Mat. 10. 32.

Being come to the place where he was to suffer, the Executioner would not take the paines to helpe him from off the cart, but tumbled him downe with his head forward. Notwithstanding all this and other cruelties, he manfully overcame the same with invincible constancy. And when they pulled off his cloathes, he was heard to say intelligibly, How happy, how happy, O how happy am I? with his eyes still lifted up to heaven.

He could say the new Testament by heart, & was so prompt therein in all his answers, that the people who heard him, said if hee were suffered to speake, hee would convert all the City of Paris.

He was burned in the place called Maubert, nigh to the city of Paris, the 11. of March, 1559.

¶ *A notable speech uttered by Anne du Burg Counsellor for the King in Parliament, in the moneth of Iune, An.* 1559.

AMong the rest there was a Counsellor called Anne du Burg, a man of singular understanding and knowledge, bred and nursed up in the bosome of the Church of Christ. This man having rendred thankes to God, for moving the Kings heart to be present at the decision of so waighty a cause as that of religion is, and having exhorted him well to consider thereof, being the cause of Christ himselfe, which of god right ought to be maintained by Princes, spake boldly therto, as God gave him utterance; It is not, saith he, a matter of small consequence, to condemne such as in the middest of the fiery flames call upon the name of Jesus Christ. This I doe but note here by the way, because the consequence is touched before by Master John Fore, where he mentions the terrible end of such as were persecutors of the truth.

In the History of the martyrs mention is made of one Peter Brundean, whose constancy was so admirable in suffering the extremity of death, that it was the meanes to imbolden this worthy counsellor Anne Du Burg with others to suffer for the cause of the Gospell.

Only one thing more touching the said Anne du Burg I could not here omit, and it is this. A certaine woman being prisoner (for the same cause) right over against him, had a little window in her chamber which opened towards that where Master du Burg lay; from whence either by words or signes (when she was not otherwise letted) she encouraged him to persevere constantly in the truth; by whom he was so comforted, that the same du Burg, being importuned by some of his friends to recant, used these words, nay, I trow not, said he, for a woman hath taught me my lesson, how I ought to carry my selfe in this businesse to which God hath called me, feeling in himselfe as it seemed the force and power of the godly admonitions of this poore woman.

Whose godly zeale was such, as that her story may not (as I thinke) be well omitted, but fully set downe as I finde it recorded in the volume of the French Martyrs. Her name was Margaret Rich, who suffered the nineteenth of August in the place called Maubert, not far from the City of Paris in France.

Christian women, saith the Historian, behold here the courage and zeale of this Margaret your sister, who is set before you for a patterne to imitate: she encouraged both great and small, who at that same time were prisoners with her.

Margaret Rich was born in Paris, the Wife of Anthony Ricant Bookseller, dwelling in Paris in the place called the Mount of Saint Hillary, at the signe of the great Quaile. This woman was as vertuously disposed as could be; shee had gotten some small insight into the mystery of iniquity, by meanes of her husband, who yet suffered her to observe the superstitions of Popery, without urging her any further; for he was a man indifferent in the matter of Gods service: but yet her conscience gave her, that knowing her course to be evill, it was not sufficient to forsake that, unlesse shee did cleave to the contrary good which leads to life and salvation, namely to serve God according to his Word. Understanding then, that there were godly meetings of good Christians, which assembled together in the City, shee found the meanes to come in amongst them, and profited so well thereby, that she resolved in her self never to goe again to the Masse, but to die rather.

At length being hardly used by her husband because of this her sudden change, hee threatned her so far as to carry her himselfe to the Masse, (the next day which was Easter-Sunday) rather than that shee should not goe. After shee had endured much from this man who would have her to play the dissembler, shee to preserve her selfe therefrom, being also afraid of her husbands fury, upon Easter day withdrew her selfe to a friends house of hers: thinking it safer to displease her husband, than God, to whom shee had dedicated her selfe.

This day being past, because shee would not over-long absent her selfe from her owne home, shee determined to returne back againe to him, whom God had bound and conjoyned her with, though shee could not but foresee the great evills and inconveniences which would follow thereupon, in regard of her said husbands crooked disposition. Shee came no sooner home, but shee was discovered by the Curate of Saint Hillary, committed prisoner, & brought into the Consciergery. They asked her where she had kept her Easter: she without fayning told them, she absented her self from home, that she might abide a while with some of her loving friends, lest shee should be urged to prophane the supper of the Lord, as others usually did; and therefore had kept the same according to Gods ordinance, in the assembly of faithfull & devout christians. Being asked whether indeed shee had been present at those secret meetings: shee answered yea, and esteemed her selfe happy that ever shee came among them. And thus being questioned by the Counsell, with other prisoners, about the Masse, purgatory, auricular confession, and such other points, shee freely told them what shee had learned concerning the same out of Gods word; so as the fifth of May she was ordered to be sent to the Bishop, or his officiall, to see if by any meanes she might be reclaimed. But the officiall prevailing nothing with her, because she persisted constant in the profession of the truth, he pronounced sentence against her, declaring her to be a pertinacious and obstinate heretique; yea such a one as was to be redelivered over to the secular power, and thence to be sent back to the Consciergery.

Being brought back into the Court, certaine Doctors and others were sent to reason with her: yet her faith for all that staggered not, but remained victorious, notwithstanding all their batteries laid against it.

Then by the sentence of the Court shee was condemned to be carried in a dung cart to the place

Anno 1559. place called Maubert, a gagge to be put into her mouth, and there to be burned and consumed to ashes. But before she should suffer death, she was sentenced to be put to the extraordinary torture, to make her confesse, whom she knew, and was conversant withall, and to name the house where shee received the Communion: yet did this woman undergo all these her afflictions, with incredible joy, singing Psalmes and praising God continually: she was never seen to shrinke at her imprisonment, she daily exhorted the women who were prisoners with her, & comforted them. Such of the Martyrs as went from the Conciergery to suffer death, passed by the chamber where shee lay, yet was she not disheartened to see them in the hands of their executioners, but cryed to them, exhorting them to rejoyce, and with patience to beare the reproach of Christ.

But to returne to the manner of her death; after sentence shee was led to the Chappell, as the manner is; yet shee ceased not all the way to exhort the people, and to sing Psalmes, till she was put into a Dung-cart to be conveyed to the place of execution. The renowne of her constancy was so famous from the beginning of her troubles, that no small multitude of people were gathered together in the streets, for the desire they had to behold her: God so appointing that the great and more than ordinary graces of his spirit (which were in this woman) might be manifested before so great a confluence of spectators, and eye-witnesses. She passed on then, as it were triumphing, through the middest of this assembly, not shewing any signe of the feare of death, but with a fresh colour and cheerefull countenance passed on with her eyes lifted up to heaven, nor did her gagge so disfigure her, but that she shewed an amiable aspect upon all that viewed her. So as even the rude and obstinate multitude admired her; saying one to another, Doe you not see how this heretike smiles and laughes?

Comming to the place of her martyrdome, they told her if shee would relent, shee should be strangled. She answered, That her resolution was so rightly founded upon the word of God, that shee never meant to change. And to let them see that death terrified her not, shee began to disrobe her selfe without troubling the hangman at all. Being hoised up in the ayre, they asked her againe, if shee would not accept of the grace which the court offered her, to be strangled? She gave them a signe, that shee would not. Then was the fire kindled, and so shee yeelded up her soul into the hands of God.

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## *How one that was naturally deafe helped himselfe.*

IT is recorded of John Wellroy a Lock-smith dwelling in Paris, that he had a long time behaved himselfe very religiously, never denying his house for Christian meetings, what danger soever might ensue thereupon. He had an incredible desire to profit by the preaching of the Gospell. And therefore being hindered by a naturall infirmity of deafenesse to understand what was spoken, hee used this help, commanding a Lad which he kept to hearken to the sermon attentively, and at his returne home made the said boy to tell him in his eare all that he had heard. Insomuch that he became exceedingly expert in the knowledge of the truth, wherin he persisted constantly to the death, and was (after he had received the extraordinary torture) burned for the same in the place called the Greve, in the Moneth of December, Anno 1549.

He was exceedingly maligned of his neighbours for his piety, but especially because he had a little infant of his baptized secretly, & then for working upon a light holyday, which was the cause of his apprehension & death.

## *Another relation of Anne du Burg.*

DV Burg being asked if he had conferred with any about certaine articles formerly mentioned, answered, That he had conferred with his bookes, but especially the holy Scriptures.

Having framed a Confession of his faith which he intended to have presented to the court of parliament, certain counsellors which were advocats in the said Court pretending friendship towards him, being yet but time-servers, shewing themselves also discontented therewith, laboured with him to make another Confession, not directly contrary to the truth, but somewhat ambiguous and doubtfull, so as it might give satisfaction to his Judges. Du Burg, having of a long time resisted, was in a manner overcome (by their intreaties) to consent to their Counsell; telling him, it sufficed that himselfe understood his owne true meaning, though ambiguously expressed; as also that his Judges would not stand strictly to examine such a confession as had only an outward appearance of consenting to their doctrine. Now this disguised confession was no sooner come into the hands of his Judges, but great hopes were conceived of his inlargement. But when the assembly had got a true copy thereof, they were greatly grieved, being more carefull of the saving his soule, of Gods glory, and the edification of his Church, then of such a deliverance, which could not be obtained without great dishonour to God.

And therefore they gave order to M. Augustin Marlorate to write a large discourse concerning the duty of such as were called of God to beare witnesse to his eternall truth before the Magistrate; wherein were also set downe Gods threatenings and judgements against such as either directly or indirectly in what kinde soever did disavow the same. Exhorting him more highly to prize the glory of God, than his owne liberty; the truth of the Gospell, than a short and transitory life. That it beseemed him not now to give over, having already made so happy a beginning, and so good a progresse in his Christian course. That the report of his constancy was spread not only through the Kingdome of France, but throughout all Christendome. That he had beene a meanes to confirme many weak ones, and caused others to enquire after the meanes of Salvation. That the eyes of all were fixed on him, to expect the manner of his comming out of prison. So as if now through feare, or faint-hartednesse he should enterprise ought that might contradict his first confession, he would thus become an occasion of much scandall and offence. And therefore exhorted him to give glory to God, to edifie his Church, assuring him that God would never leave nor forsake him. These Letters wrought in the conscience of Du Burg a sense of his sinne: for which asking pardon of God, without any further delay, he sent a petition to his Judges, in which retracting this his last confession he protested to stand unto his first.

* Of the manner of whose death you shal read hereafter

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## *Slanders raised by the Sorbonists against the Protestants of Roan in France, and what was the issue thereof.*

THree Doctors of the Sorbonists, whose names were Secard, Columbell, and Fancillon, in their collations to their parishioners accused those of the Religion with their wonted slanders, as, that they committed whoredome one with another after

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after the candles were put out, and were taught to rebell against their King and gouernors; which gouernors also these Sorbonists accused to connive and hold with them, inciting the people to run vpon those of the religion, since the Magistrates forbare to do their duty. But here God catched the wise in their owne craftinesse; for by meanes hereof many began to looke into these matters whereof the godly were accused; Namely, to enquire both what they did and spake in their assemblies. Where seeing and finding the cleane contrary to these accusations before mentioned, they were drawne to abhorre these lying spirits, and by little and little came to cleave vnto the said assemblies themselues; yea many who were leudly giuen, and came in among them to another end.

But these accusers, not content herewith, went in the night into Churches, not sparing to deface the images that stood therein, and then charged the Protestants to be the onely actors thereof. Whereupon the Cardinall of Burbon Archbishop of Roan was often faine to repaire them with many ceremonies. But at last a Monke of Magdalens hospitall was taken with the manner of breaking downe these Images in the churchyard of Saint Marke. For which he receiued no correction, excusing the matter, by saying, that whatsoeuer he had done therein proceeded from a good meaning. Yet among all these disorders the church of Roan still subsisted, though not without great perill and danger.

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¶ *The story of a Locksmith, Martyr, who being dry had holy water giuen him to drinke.*

ABout this time was a Locksmith burnt in the city of Agen, vpon the clamours and seditious sermons of a frier called Melchior Flavin, who denounced this Locksmith to be an heretike, because he had made a Christian and good confession, and therefore pursued him vnto the death. A little before he was to die, Redon the lieutenant of Agen asked him if he would drinke. Sir, saith the prisoner, if you please to giue me drink, I will. Then the Lieutenant brought him a glasse of water, of which he dranke a little. Now, said the other vnto him, what hast thou drunke? the prisoner answered, Water. Saith the other, Thou hast drunke holy-water, which I gaue thee to driue the diuell out of thee. I know, saith the poore man, that euery creature of God is good in its owne nature; but had you told me it had beene such as now you say it is, I would not haue drunke it, for it is defiled with idolatry. At this answer the Lieutenant hurled the glasse of water at the poore mans face with such force, that the glasse breaking to pieces hurt him. For which inhumane act hee was reproued by his fellowes, and amerced to pay ten pounds. But the Locksmith tooke his death patiently, and endured it constantly.

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¶ *The miserable death of a Consul who was both an accuser and a Iudge.*

IOsias Simler, a learned Diuine of our time, in the life of Master Henry Bullinger, a worthy seruant of God, and a faithfull Minister of the church of Zuricke, recordeth an history which he saith hapned in a city of Switzerland among the papists, An. 1559. He expresseth neither the Consuls name, nor the city, the thing being sufficiently knowne to the inhabitants thereabouts. This Consul, being a rich and potent man, intending to build a braue and magnificent house, sent far and neere for the rarest and most exquisite workemen he could heare tell of. Amongst the rest he sent to the city of Trent (so much renounced among Papists in regard of the last Councell the Pope had there) for an excellent carter and master Builder called John, a man very religious, and a louer of the Truth: for which cause the said John refused at the first to goe thither, alledging for himselfe that he was of a contrary religion to that which the Consull professed, and therefore could not safely inhabit among such as would obserue his contempt of the Masse and their other ceremonies. The Consull promised him safety in respect of his person, and that he should be forced to nothing against his conscience. Vpon this his promise, John came and wrought a long time with the consull: but when he came to demand his wages they entred into some termes of discontent. In the end at the command of this Consull, John was committed to prison, and by the same Consull accused for a slighter of the Romish religion, yea, to haue spoken vnreuerently thereof; wherefore he was condemned to be beheaded.

As they led him to execution he went towards it with vndaunted courage, and died very constantly; protesting in the presence of all the Spectators, that he most gladly layd downe this life present, for the maintenance of that religion whereof he had made profession, beleeuing vndoubtedly that it was the Truth; but added, that the consull who was the author of his death should himselfe die within three dates, and appeare before Gods iudgement seat to render an account of his sentence. Which came to passe according as this pious man foretold: for the Consull being then in the prime of his youth, and of an healthfull disposition of body, from that day began to be assailed first with an exceeding heate, and then with an extraordinary cold; and thus was he smitten with a new kinde of sicknesse, so as within three dayes he followed him, of whom he had bin both the most vniust accuser and iudge.

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¶ *The speech of a poore Porter called Chevillon, whipped for the Truth, and after confined to the Gallies.*

BEing whipped through the streets of Romans, he said to him that lashed him, Lay on my friend, lay it on and spare not, chastise this flesh which hath so often rebelled against his God: thinking himselfe happy that he suffered in so good a quarrell.

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¶ *The miserable end of one called Aubespine, a Counseller of Grenolle, and a persecutor.*

AFter these bloody persecutions, this Aubespine fell in loue with a gentlewoman, and therein gaue such way to his passion, that he forsooke his calling, casting off all care of his owne welfare, to follow her whithersoeuer she went. But the disregarding him, he take it so to heart, that he neglected his owne person: by reason whereof swarming full of lice, he could by no meanes be rid of them; for they increased vpon him, and came out at all the parts of his body, as they are seen to issue out of a dead carkasse. It was not long before his death, but feeling himselfe smitten with Gods hand, he began to despaire of his mercy, and to shorten his dayes he concluded to famish himselfe: in the meane while the lice gathered so thick about

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his throat, as if they would strangle him. Some beholding this so lamentable a spectacle, being much moved therewith in commiserating his estate, agreed to make him eat whether he would or no, forcing him to take some broth, or a Cullis, which he resisting with all his might, they bound his armes, gagging his mouth with a sticke to keepe it open, whilest they put somewhat therein-to. Being thus gagged he died like an inraged beast, with the abundance of lice which crept towards his throat. And thus it was spoken even by some of the Romish Religion, that loke what torment he had devised for the ministers of Valence, sending them gagged to their execution, he was by the just judgment of God punished after a sort in the same kind.

Gag them said he, for if wee suffer them to speake, they will doe more harme at their death than in their life: which practise was not onely liked but executed.

## *John Ponce of Leon a Gentleman of Seuill in in Spaine.*

AMong those that with a firme faith sealed the truth of the Gospel with their bloud in the Spanish inquisition at Sevill the foure and twentieth of September 1559. Don John Ponce of Leon, the sonne of Roderic Ponce of Leon Count of Baylen, may of good right deserve to be placed in the first ranke. For besides the noble race from whench he sprang, the Lord had indued him with singular vertues well beseeming so worthy and Christian a Gentleman. Those who were of his familiar acquaintance, and did well observe his conversation, gave this testimony of his sincerity, that his like was not knowne in Spaine of a long time, in that a man of his estate was so forward to exercise his charity towards such in whom he saw but any good inclination to religion: yea, his yearely revennues, which were also great, were not onely imployed, that way, but he seemed to excéede the chiefest of his ranke, in yeelding his helpe and aide towards the reliefe of the poore. All which the world taking knowledge of, attributed (as it is woont) that which proceeded from his so Christian bounty, rather unto wastfulnesse and prodigality.

The Inquisitors of Sevill envying the sweete labour of such a life and conversation as he led before them, flowing from an inward taste of true Religion, spared him no more than those of meaner condition. For having gotten him into their hands, they left no meanes unassayed, but used the utmost of their devices to weaken his faith. The truth is, that at the first this noble personage was much perplexed, but at the last the Lord fortified him so with his grace, that he was set in the first rounde of the guilty. Concerning his sentence (howsoever this holy tribunall mitred the same with many untruths to bleare the eyes of the ignorant withall) yet may it easily be collected out of the tenor of his sentence, what he confessed and professed.

For in the said sentence were read his articles for which he was principally condemned to the fire; namely, That hée abhorred the Idolatry which is committed in adoring the Sacrament, calling it a breaden god. Also, that when he met it as it was carried through the streets, either in solemnity or to some sicke body, he passed into another street going apace before it, that he might give no reverence unto it. That comming often into the Cathedrall Church where masse was said, he turned his back towards ỹ Priest, because he would not see him elevate his God. That hée used much to walke to and fro about the scaffold where the faithfull were executed, with a kinde of delight, coveting to stand neere unto them, that by accustoming himselfe in beholding the place, and torments he saw others indure, he might bee the better emboldened to suffer the like when God should call him thereunto.

These were in effect the Articles which were inserted in his sentence, a part whereof also was drawne out of the confession of his faith, the sum being this: First. That a man is justified and accepted of God onely for the merrit of Jesus Christ apprehended by faith. That the popes pardons and indulgences sent from Rome are meere delusions, and that the Pope is Antichrist, &c. That it was the desire of his heart to be burned, or to suffer some other extremity for the maintenance of the Faith which he professed. That he endevored to imploy the goods and riches wherewith God had blessed him, only for the defence and further inlarging of the doctrine of the Gospel; Yea, to forsake life, wife, children, and all, for the same: to which end hee had daily sent up many hearty prayers to God.

In all this busines, the holy tribunall labored by cunning devices to obscure this confession, causing it to be bruited that he held not out to the end, with many other like inventions to make the people beleeve they had turned him to their Law: but herein they shewed themselves not well advised, in that they belied both him and themselves. For in publishing his crimes and offences with the manner of his death, what did they else but declare and manifest the truth of the fact, which plainly appeareth in these words of the sentence; John Ponce of Leon, burned for an heretike and an obstinate Lutheran, &c. Which words made their fraudulent dealing apparent to such as doubted any way of the constancie and perseverance of this pious Christian knight.

## *John Gonzalve a Preacher in Sevill, Martyr: with whom were executed two of his sisters, their mother remaining in prison, reserved to act her part in another tragedie.*

GOnzalve a renowned Preacher throughout the Country of Andalousie, was also led in this inquisitoriall triumph: who forsaking his Schole Divinity, in which learning he excelled all his fellowes, gave himselfe wholly to the study of the holy Scriptures, according to the purity whereof his whole conversation was ordered, both inwardly and outwardly. Hee was often observed in all his Sermons to ayme at this marke, namely to deliver mens minds from that blind conceit of meriting by works; that so way might be made for justification onely by Faith in Christ Jesus, and deeply to ingraft into them the knowledge of the sole merit of his plenary satisfaction. For which his labour hee expected to receive from man the same reward which all the true servants of God have had in their times.

Being then seized upon by those of this Spanish inquisition, hee yeelded a reason of his faith in that purity and sincerity, as did the aforesaid John Ponce; who as they had beene friends and of familiar acquaintance, so were they joyned together in the same confession, and led to the same execution together. The night before he suffered he had a sore conflict with an old sect of Priests, who were of the Inquisition, but in the end he caused them to returne vanquished and ashamed. He was led from the castle and prison of Triana with his two sisters unto the place appointed for his end, that they with him might drinke of the same cup, leaving his mother and one of his brethren behind him in prison, reserved to be executed when their turn came about. He never shewed the least signe of being dismaid; but contrariwise with great

Anno 1559. great conſtancy and courage of heart ſtanding above all the people, to whom he had formerly preached and delibered the patterne of ſound Doctrine; He began with a loud voyce to recite the Pſalme which begins thus, O Lord my Rocke be not thou ſilent to me, &c. not changing his countenance at all upon the Scaffold, though they had gagged him there, becauſe he comforted and freely exhorted one of his ſiſters to be conſtant: whoſe ſpirit he feared might otherwiſe faint. Hearkening very attentively to his ſentence which was there againe recited, he was not any thing at all abaſhed or troubled thereat, but toke his ſolemne degrading patiently, receiving the markes and garments of his confeſſion, to wit, his yellow robe, an halter, and a painted miter, with a joyfull and chéereſull heart; knowing that howſoever they were diſgraceſull in the eyes of the world, yet he eſtéemed of them as ornaments of honour in the ſight of God and his Angels: abhorring his malling attire, whereof they had diſrobed him.

Pſal. 28, 1.

When the time was come that thoſe which ſhould be burned were brought to the place of execution, they were every one commanded to recite the articles of their beléefe, which they willingly did: but when they came to the Article, I beleeve the holy Catholique Church, they were bidden to adde this word Romane, whereupon they were ſilent: then did the Monkes and Fryers importune Gonzalves ſiſters, and other Chriſtian women who were to be burned with them, to repeat the ſaid word Romane; who anſwered they would, if they might heare John Gonzalva pronounce it (not that they intended ſo to doe, but being confident of his renouncing the ſame) hoping by this meanes to free him of his gagge, and ſo to obtaine the liberty of ſpéech, by which he might render a reaſon of his faith, and ſo of this article among the reſt. Being ungagged, the firſt word he ſpake was, that they ſhould be of good courage, and not to adde one word more than what they had recited. Upon this their laſt confeſſion they were forthwith ſtrangled, as the fire was kindled upon them, to burne and conſume them.

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## ¶ *Iſabell of Vaenia, Mary of Viroes, Cornella Mary of Bohorques, and Iane her ſiſter burnt at Sevill in Spaine.*

AMong all the moſt ancient profeſſors of true religion that had their abode in the Church of God at Sevill (who in a manner were all waſted by the Tyranny of the Inquiſition) the power of faith appeared in theſe foure women above ſpecified. Now howſoever they were all endued with ſingular piety and godlineſſe, yet the yonger of them named Bohorques, being under the age of one and twenty, was inſtructed above the reſt in holy letters, & by dayly reading and conference with good and godly men, wherewith Sevil at that time was well furniſhed, ſhée had obtained ſuch promptneſſe in the knowledge of the Texts of the old and new Teſtament, that many who were eſtéemed learned in that City, have confeſſed they were often put to a non-plus by ſuch reaſons as ſhée alledged out of the Scriptures.

As touching the firſt of theſe, Vaenia; her houſe was a ſchoole or colledge of piety, being the place alſo where all the meetings were, to publiſh the praiſes of God. No evill example was to bée ſéene there, nor ought that ſavoured of feigned hineſſe, but ſuch as proceeded from uprightneſſe of heart and ſincerity. But the Inquiſitors, who alwayes lye in waite to take hold, though but with the leaſt threéd of their net, caught theſe foure women with other their neighbours, in the ſame, when God knew they were fitted for the confeſſion of his holy truth. Now as the Latine tongue did much aide the ſaid Mary Bohorques to retaine her in reading of the holy Bible, whileſt the Popes Tyranny forbad the ſame to be read in the vulgar tongue; ſo ſhe came quickly to be invironed with the more adverſaries during her captivity. Doctor Egidius (whoſe memory was renowned throughout Spaine among all ſuch as truly worſhipped God) had béen her Inſtructor, and was wont to ſay of this Maide, that he alwaies went from her more learned by conferring with her, then when he came to her.

Would to God many maids in theſe daies might deſerve to be ſo commended.

During her Captivity there came many Monkes to diſpute and reaſon with her; above all, thoſe of the order of Saint Dominicke, who were enforced to admire the ſpirit of wiſdome, wherewith this Damoſell was inſpired, as alſo at the pregnant anſwers which ſhe gave to their demands. Shée ſuffered ſo many kindes of torments, that by the violence thereof they forced her to nominate her ſiſter Jane Bohorques, and to confeſſe that ſhe had often been preſent at the Preaching of the Goſpell. This Jane was the wife of one called Francis Marquis, Lord of Higueras, a man of excellent note. Shée was five Moneths gone with child when ſhe was committed to priſon, and therefore was not ſo ſtraitly uſed, nor hardly dealt with all as other of the priſoners were. But within eight daies after her delibery, her childe was taken from her, and then giving her no longer time of breathing, they began to deale with her after the guiſe of the Spaniſh Inquiſition, forming her inditement agreéable to the rigour and ſeverity thereof. In which her extremity ſhée had comfort of none, but of a vertuous young maiden, who afterwards was burned for the profeſſion of the truth: which maid being one day brought by the Inquiſitors to the torture, was in a manner diſmembred, and then layd upon a bed of ſtraw, whereon both were laid in the priſon, ſerving rather to vexe them any way to eaſe them, yet did the other yeeld her all the reliefe which her ſelfe or the place could poſſibly afford. Scarſe had this poore Damoſell recovered ſome eaſe after theſe intolerable bruiſes, but this aforeſaid Jane Bohorques taſted of the ſame bitter Cup, where ſhée was ſo cruelly tormented on the Burro, as they call it, which is a bench or ſcorne whereon they give the Towell or Napkin, that the cords pierced through the fleſh into the bones, both of her armes and leggs: and in this pitifull plight the bloud guſhing out, ſhée was returned to her priſon, where within eight daies after it pleaſed God to free her out of the clutches of theſe bloudthirſty, into his eternall happineſſe and glory. Now they were very loth it ſhould bee bruited abroad that this gentlewoman, ſo well borne and delicately bred, ſhould dye under ſo cruell torments: but they who were the beholders of ſuch inhumanity could not be ſilent. Yet theſe good fathers, being under no controle, take their liberty thus to imbrue their hands in the bloud of Gods ſaints.

Her ſiſter Mary being led with the reſt of her fellowes to the place where they were to ſuffer, ſhe went thereto with ſuch joy and gladneſſe, as one triumphing over her enemies: which the whole tribunall obſerving, and fearing leſt others would be imboldened by her conſtant defence of the truth and ſinging of Pſalmes as ſhe went, gagged her. And when ſhe came to the place of execution, that they might obſcure the glory of this heavenly conſtancy they preſently ſtrangled her.

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## ¶ *Iulian Hernandes burned in Sivill in Spaine, Anno 1559.*

THis Iulian, who for his small stature was called, le petit, was seruant to Iohn Piers a Spaniard, and minister of the Gospell in Geneua, where, through much resort of many learned men thither, religion flourished. At which time being moued with godly zeale, rather then being counselled thereto, he vndertooke a businesse, which as it was of great importance, so of no small perill and imminent danger; for he brought with him thence and caused a great number of Bookes of the holy Scriptures in Spanish to be conueied into Spaine, earnestly thirsting after the increase and growth of the light of the Gospell in his native countrey; which godly enterprize of his the Lord so guided, that he brought the same to a prosperous Issue; Yea, which is yet the more admirable, euen within the walles of Sevill, notwithstanding all the watch and ward the Officers of the Inquisition vsed.

These books to the poore Christians there were welcommed with no lesse ioyfulnesse, then the rain when it showers downe vpon the parched ground. Psal. 72. 6. For the Gospell by meanes hereof grew, and was enlarged; so as the Lord thereby reaped a very great Harvest. But the newes hereof comming to the eares of the holy Fathers, first, by the indiscretion and ouer-hardinesse of one more zealous then wise, and then by the treachery of wily spies of the Inquisition, who counterfeited a profession of the Gospell, meerely to entrap and betray the sincere professors thereof, by their disloyall practises: no sooner had these venerable Fathers, or hunters rather, gotten a sent of this game where it lay, but comming violently vpon them, tooke the damme with her young ones. By which Deut. 21. 6. great surprisall the whole flocke was scattered; but so many was the number of them even at their first apprehention, that it amazed the huntsmen themselues.

How what great increase God can bring out of weake beginnings. For the prisons were so replenished, that they were faine to borrow private houses to shut up the prisoners in. At once they burned twenty and vpwards of them together, whilst in Sevill they detayned in bonds 800. Amongst whom this Iulian was one of the first which they met withall, whom they kept in prison aboue three yeeres laden with Irons: during which time, every day afforded new spectacles of catching their prey. But such was his wonderfull constancy, that he wearied his tormentors from vexing him any more; so as new vices neuer failed this little leane body, to suffer any torture the Inquisition could deuise. He was naturally of a chearefull spirit, and God so increased the same in him, that he came from the torture with no lesse courage then when he was wont to come vnto it: so as neither paine of the racke, nor the threats of the Officers, nor yet the cruelties they exercised vpon him could withhold him from manifesting to his prison fellowes, as he went along by them, his conquest and victory, to the shame and reproach of his aduersaries, vsing to say in Spanish; Such honor haue all Gods Saints. These hypocrites are gone away confounded, no lesse then Wolues which haue beene long hunted.

After many fierce encounters and sharpe disputes with the Monkes and others of the popish crew, being brought out of the prison into the Castle, there to receiue the mark and liuery of Christ the sonne of God, with the rest of the prisoners, it was reported, that he with a bold courage and setled countenance thus spake vnto them; Courage my valiant and constant Brethren, now is the houre come in which, as the true Champions of Iesus Christ, we must witnesse his truth before men, and for a short triall for his sake wee shall triumph with him for euer and euer. But the officers of the Inquisition interrupted him instantly, by putting a gagge in his mouth, with which he continued vntill a little before he dyed. Mounting then vpon the scaffold where he was to suffer, by manifold signes he shewed the constancy and stedfastnesse of his faith, which by words he could not. For in ascending vp the steps of the scaffold, kneeling downe he kissed them; and being fastned to the stake, inclosed and compassed round about with fagots, he sundry times bowed his head within the pile of wood, as if he desired to die by fire, and so rendred vp his soule into the hands of God, to the great admiration of the Spectators, and the animating of his fellow Martyrs who were to suffer with him. When he was to die, a certaine Doctor called Ferdinando Rodrigo, contrary to his intention, made the faith of this our little Iulian much more glorious: for he thinking by terrifying him with the apprehention of the present torment he was to endure, obtained so much fauour of the Sheriffe, as to permit him to speake; thinking thereby to giue the people some intimation of his recantation; which is the vtmost triumph that these holy Fathers of the Inquisition thirst after: but it proued cleane contrary: for Iulian recouering liberty of speech, did yeeld a more cleere euidence and demonstration of his faith than formerly he had done, and so confuted this Doctor Rodrigo, (calling him a seducer, and one that spake against his conscience) that by and by in an outrage, to couer his shame, he cryed out like a Bedlam; Must Spaine, which commands silence to so many, be thus troubled now with this so contemptible a wretch? Kill him, dispatch him, &c. At which words, the tormentors being there at a becke, forthwith kindled the fire vpon him.

When the Martyrs were hindred to manifest their faith by speech, yet they would by outward gestures do it as well as they could.

¶ Now hauing thus formerly mentioned what tortures are exercised vpon the bodies of Gods Saints by the mercilesse Inquisitors of Spaine, and that also vpon those of their owne Nation: it shall not be much from the purpose if from thence we take occasion more particularly here to relate vnto thee (Christian Reader) with what inhumanity such are vsed who for the cause of religion fall into the hands of these carnall tyrants, according as I finde the same set forth at large by my Author, whose footsteps in the whole Worke I endeauour to follow.

WHen they purpose to torture any one, the Iayler is commanded to bring forth his prisoner into the accustomed place where it is to be giuen; which place is vnder the earth, and very obscure. Then going thorow many turnings, and thorow sundry doores, so as the horrible cryes of those who are there tortured can in no wise be heard, there is a seat prepared for the Inquisitors on high, with a Register also to behold that tragicall act. The torches being lighted, those who are to act their parts in this woefull Tragedy are brought in: the tormentor who attends their comming, is couered all ouer with a blacke garment, close to his body, and on his head a blacke Hood, which hides his face from being seene; hauing only two or three holes made therein for himselfe to see and breathe at; and all this is the way to terrifie the poore Patient, who beholdeth as it were a grimme deuill ready to torment him. These Fathers being set vpon their seat begin againe to charge the Prisoner voluntarily to confesse the truth: which if he refuse to do, and if it then happen that

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that an arme or any other member of his body be broken, or that they die on the torture (for that is all the favour he hath shewed him) they make it his own fault and none of theirs. After they have used all the terrible threates that can be, they cause him to be stripped starke naked, whether man, woman, or maide, though they be never so modest and bashfull. Many having fallen into their bloody fingers, thus to have their shame discovered to the sight of others, was more grievous than all their torments besides which they indured. Laying aside then all humanity in unclothing them, they put upon them (a shame it is to speake it) linnen breeches, as if their secret parts were better & more honestly covered with breeches than with a shirt or smocke, or as if the torments they meant to put them to would not pierce deepe enough as well in the one as in the other: with such shamelesse spectacles the chaste Inquisitors fed their eyes, and with such a cruell lust satisfied their infamous and detestable virginity.

The man or woman standing naked then, and their nakednesse covered only with little breeches, as was said, they beckon to the tormentor, signifying thereby what kinde of torture he is to put them to. For herein, as also in many things of a like nature, they have some secret watchword or signe among themselves; and the Officers being well acquainted therewith can readily discerne what torments the holy Fathers would have men put unto, to teach them the faith of the Romane Church. The most usuall are the cords with the pullies, strewes, fire, and water, of all which we will speake in place convenient. Whilest they thus stand naked, they exhort them once againe to tell the truth. If the Patient be to endure the Cord, they tie his hands behinde his back, pulling him up eight or ten times, according to the number of twitches limited by the Inquisitor to the Tormentor; that so nothing may be done (there loseth) without order. At the first incounter are reckoned up to him all his Articles; and then, besides the binding of his hands, they tie his thumbes very hard together with a small Cord, then they tie his hands and thumbes unto a greater Cord, hoising him up by a pully very high, which done, they put upon his legs heavy bolts, if he have them not on before: to which are yet added, for the first pull, an iron weight of five and twenty pound, which is hanged to these bolts betweene his feet. Being thus reared the Tormentor drawes him up on high, the Register and the Inquisitor stirring there with their former exhortations to confesse. When he comes to touch the pulley with his head, they will him yet then to confesse: if he obey, they presently let him down; if not, then they let him hang in this condition, untill he have answered their demands. Now, after he hath hung thus without making any confession, they let him downe, to redouble on his feet the former weight. And then pulling him up againe, threaten him to hang till he there die, if hee declare not to them that which they aske of him; commanding the Tormentor to let him hang a long while in the aire, that through the heavinesse of the weight which hangs at his feet, all his members and joints be stretched out beyond measure. When the Patient through extremity of torment, which he endures, cryes out, they in like sort cry as loud as they can, that he should now confesse what he knowes: if not, then they let him fall. For when they perceive he continues constant, then they command the officer to let goe the Cord, which is as soone done as spoken, yet not wholly and altogether to the mid way, but to a certain stop, which hinders his falling to the ground. By reason whereof he receives such a sudden checke, that there is neither nerve, muscle, sinew, nor joynt in the armes or legs, nor in the whole body, which are not with extreame torture disjointed and displaced; so as being thus stopped in his fall in the mid way, his body is pittifully and miserably stretched out.

But yet this sufficeth not. For then if through their importunity he will confesse nothing, they augment the weight the third time, and thus in a manner being as good as dead, cause him to bee pulled up; to which cruelty they adde railing and reviling speeches, calling him dog and heretike, who being obstinate conceals the truth from them, and therefore deserves to be left dying there. If the poore creature in regard of his intolerable agony cryeth unto Jesus Christ to helpe him, and to have mercy upon him (as all such doe as suffer for the truth) then they scoffe and mocke him, saying, Iesus Christ, Iesus Christ, let this Iesus Christ alone a while, and tell us what that Iesus Christ is thou callest upon? Confesse to us that which we demand of thee; the which testifies to their faces how odious and hatefull a thing it is unto them to heare such as suffer in the quarrell of Christ to call upon his name. If the sorrowfull wretch desire to be let downe, promising to confesse and to tell them somewhat, they will for all that torment him againe. For having paused a little, then they tell him that is not all, and so continue threatning him with the Strappado as before. Impious blasphemie.

This hellish torture beginneth at nine of the clocke, and lasts till noone, or one of the clocke; and when they please to make an end, then they aske of the Tormentor if he have his other Engines ready, which they doe to strike the greater terror into the bruised and martyred Patient, whom they now have in their hands. He answers he hath them not there, then they command him to fit and prepare them against the next day, and not to faile: for will see, say they, whether we can fetch the whole truth out of this fellow or no. And at their going out, they comfort the desolate soule thus; This shall suffice for this time, but looke betweene this and to morrow thou adviseſt thy selfe well, what thou oughtest to confesse, otherwise thou art like to die on the torture; nor think to escape by what thou hast endured, for that is but as a bed of Roses in regard of the torment which is to come. Being gone, the Tormentor indeavours to set together the joynts of the Patients legges and armes, as well as he can. Then his clothes being put on, he is brought againe into his prison, and if he be not able to goe, then he is carried thither; and sometimes this help moves a veration unto him, in that they churlishly hale him by his armes and leages. The Jaylour also in scorne askes of him, if he need a Chirurgion: now if they meane to torture him no more, then he is called for two or three dayes after, and as he passeth from the prison, they make him come nigh the doore where he was tortured, where the Tormentor presents himselfe before him in all points as hath formerly been related, that at this very sight the prisoner in his passage might be put in minde of what he has but a while since suffered. When he is come before them, there he findes the Inquisitor, the Register with others set in their seates attending for him, where according to the guise, they adjure him to speak the truth. If at that time they can draw nothing out of him, they send him to prison againe. But if he happen to disclose ought serving their turne, then they ply him hard to utter all: and thereupon make him turne thence to the torture, hoping thereby to get something more out of him.

If they purpose to exercise this their cruelty with all extremity upon the same Patient, they send for him the third day, whilest his sinews and joynts are in the prime of their paine, and so renew

Anno 1560.

new their horrible threats unto him, to reveale his heresies, and those which had formerly mentioned, and who they be that are of his opinion; otherwise he must prepare himself for the torture, wherein if he any way miscarry in his body, or if death it selfe doe follow, the fault shall be his, and not theirs. If he continue unmovable in his mind, they cause the Jaylor to bring him to the place of torture, and there they sitting in their Tribunall, command him to be stripped naked, and then tormented as you have formerly heard. Besides, as an addition thereto, they tie his thighs & hamstrings together with a small cord, forcing the same so with pieces of wood, that the said cords do eate into his very flesh; in which extremity they leave him for some three or foure houres, or as they please, plying him the while with infinite threats and derisions, which is all the comfort they minister to him in this his miserable condition.

They have yet another kinde of torment, which Justices in other places exercise upon such as are the most notorious offendors, whereof this holy Tribunall make use, as fitting well to their cruell humour. They call it the Burno, which is a planke of timber made hollow in forme of a gutter or trough, wherein a man may lie on his back; now just where the back bone should repose it selfe, there is a round peece of wood lying overthwart, keeping up the backe from resting in the bottome of the hollow place, so as it giveth no rest to him that is tormented thereon. Now this trough is so framed, that the heeles of him who is put therein lie much higher than his head. Being put into this case or coffin, his legges, armes, and thighes are bound hard with small cords, which by little and little are so strained with certain sticks, that they eate into the flesh, yea pierce to the bare bone. Then they lay a linnen cloth on his face, to hinder his breathing at the nosthrils, whilest they poure water into his mouth, which is distilled from above by this cloth to a certaine quantity, (as it seemes good to his Judge) not by drops, but streaming downe, to cause the said cloth to goe downe into his throat. The poore patient the whilst lies in these torments as one in a manner dead, not being able either to stir or breathe. Now when this wet cloth is pulled out of the depth of his throate, to make him to answer unto their demands; If you should behold how blood and water comes out together, you would imagine they had plucked the very bowels out of his belly: in which wofull plight he is held as long as they thinke good, even untill with horrible threats and torments he be returned back again to prison.

If they please to proceed further in adding more torments, within a moneth or two after the said cruelties are renewed, either in more terrible or moderate manner, to some once, to others to the first time.

There is yet another torment which is peculiar to this holy seat of the Inquisitors. They cause a great fire of hot burning coales to be brought, which they apply nigh unto the soles of his feet whom they intend to torment, which are first thorowly anointed with grease or suet, that the heat of the fire may pierce more deeply.

Thus much be said as touching these torments used by those cruell tormentors of the bloody Inquisition of Spaine upon the bodies of poore Christians.

## ¶ *A note of Francis Oliver Chancellor of France.*

THis Chancellor, who in the former persecutions not behaving himselfe according to a good conscience, (being in times past so far enlightned as to make profession of the truth) was visited with a mortall disease; in which sickenesse he was observed to cast forth hideous sighs without ceasing. In which perplexity the Cardinall of Lorraine came to visit him, standing alone off from him. To whom the Chancellor uttered these words; Ah Cardinall, thou wilt damne us all. It is also reported, that he much and often bewailed the death of Anne du Burg, of whom mention was made heretofore. And thus living a while in this miserable condition he ended his dayes.

Gods judgement upon an Apostata.

## ¶ *A Papist defined by Iaques de Lo.*

HAving called the bolves of papists papisticall bolves, he was asked what a papist was. He is a Papist, said De Lo, who squares his actions and conversation according to the Popes lawes. Anno 1560.

Being pressed by the papists to confesse whom he knew of the reformed religion, he would name none but such as had suffered; and withall further added, I entreat you my Brethren in the name of God, that you conceive no sinister opinion as touching me in this behalfe: for I am resolved, by the help of my God (without whose assistance I can doe nothing, and with which I can doe all things) to suffer my flesh rather to be rent in pieces, then to reveale any whose persons might thereby be endangered.

Note his admirable constancy.

## ¶ *The notable conversion of a notorious evill liver, by name Iohn Herwin, of Houtkerk in Flanders, Martyr; who by degrees was so far brought into Christs Fold, that hee was called forth to beare witnesse of the Truth, from which he was once as farre remote as the heavens are from the earth, in the yeare* 1560.

THis John Herwin, born in Geelkercome, &c. in the West side of Flanders, was of a dissolute life, such as souldiers for the most part are of; but God having a purpose to shew forth in him the admirable worke of conversion, to draw him to Christ, put it into his heart to leave his owne country, and come to the City of London. Being arrived there about Easter, the Lord going on with his worke brought him by his providence into a Brewhouse, being a Brewer by his calling, where he met with a master and fellow servants fearing God; a thing seldome seen in men of that Profession, seeing ordinarily they are excessive drinkers. His master caused him oft to resort to the Dutch Church in the said city of London, where by ordinary hearing of the Word preached he began first to taste, and after to increase more and more in the saving knowledge of Christ. Newes comming over, that warres were likely to be in Flanders, caused him to leave England, and to returne againe into his owne country. He came thither at the same time that three other martyrs were there apprehended, but he was not taken with them.

The Bailiffe of Furne when he saw he could not meet with him, understanding that he was at Honscot, advertised the Bailiffe of the said place, that he might take him at his sisters house. As soone as he heard thereof he delayed no time, but in the night time came with his Sergeants & apprehended

Gods judgement upon an Apostata.

Anno 1559.

prehended him. Now leaving him to prison, the bailiffe meeting certaine drunkards in the streets, said: they say, Wee have many Gospellers in Houlcot, but it little appeares by these blasphemers.

John Herwin hearing him say so, and not willing to balke it, replyed, Is drunkennesse a sin, Master Bayliffe? Then sayd the Bayliffe, What of that? Herwin made this conclusion; Why then commit you not these fellowes to prison, seeing it is your office to punish vice, and to protect such as feare God. The Bayliffe was mute: yet for all that Herwin was faine to take up his lodging in prison, where hee behaved himselfe so vertuously, that every one admired it. But because hee was not called forth before the Magistrates of Houlcot so soone as hee desired and expected, hee grew heavy and sad, asking of some whom he knew well, if they could tell why they so delayed the matter? For his heart was fired with an holy zeale to confesse Jesus Christ before his judges. Many feared him much, who knew to what hee had been in times past; hee being as yet but a Novice, and a new commer on in the profession of the Gospell; in which case men for the most part have but some glimmering of the light, and are unsetled in their judgements.

At length hee was brought before the sheriffes of the towne, who commanded a Priest to dispute with him. At the first Encounter he asked Herwin how long it was since hee was confessed? also what hee thought of confession, asking him sundry other trivialll questions, to which Herwin answered no lesse modestly then Christianly, in so much as they who were of sound judgement easily discerned how hee was not the man hee had been in times past, but that his prison had been to him a good schoole where he had well conned his lesson. The Priest demanded further whether he beleeved there were seven sacraments or no? The bayliffe helping the Priest said, whats that to the purpose, whether there be seven or two, hee will acknowledge no more then hee list (for he had confessed there were but two.) The chiefe sheriffe demanded of him in these termes, whither hee beleeved that the Lord remained upon the Altar, flesh, body, and bone. I answer (saith Herwin) with Saint Steven, that the highest dwelleth not in temples made with hands. Heaven, saith the Lord, is my throne, and the earth is my foot stoole; what house will yee then make unto mee, and where is the place of my rest? Hath not my hand made all these? And then tooke occasion to admonish the Judges which sate there, to examine the Doctrine of the Romane Church, by the true touchstone which is the holy scripture, that so they might discern how opposite and contrary the one is to the other. Consider also, saith hee, what the words of saint Peter import, where hee affirmes that we ought to obey God rather then man. Yea it is high time for you to thinke upon what I say, and that seriously also, for at the last day it is neither your priests, nor your placcards (which you thinke to stop our mouths withall) that shall any way excuse you then. And as for the title of the Romane Catholike Church, which you hold out against us; I deny not but in the Apostles time and afterwards there was a true Church in Rome, as well as in Corinth, Galatia, among the Philippians, and in other churches: but after that they fell from the pure word of God, and falsified the Sacraments thereof, turning ecclesiasticall discipline into auricular confession, God hath also forsaken her, & she ought now no more to bee called a Church of God, but rather the Synagogue of Satan. As soone as the chiefe Sheriffe (who is called the first speaker) heard this, he commanded him away.

Having then given sufficient testimony of his Faith, before those of Houlcot, he craved for Justice either one way or another. But they on the contrary urged him to desist from his opinion. To which he answered, that his faith was not built of an opinion, but said he, the Lord hath taught me to eschew evill and do good. Yea, said they, but feest thou not how these opinions have troubled the World? And also how many of the learneder sort do contradict them? Answer. So far is it off that the doctrine of the Gospell should be the cause of troubles, that it only is the meanes of quieting the troubles, debates, and strifes which raigne in the world. These troubles arise indeed from the malice of men. And as touching your learned men you speake of, it is impossible for humane wisdome to comprehend the doctrine of God: for which cause Christ saith. Father I thanke thee, that thou hast hid these secrets from the wise men of the World, and hast revealed them to babes. Now as the Sergeants conveyed him to prison, they counselled him to speake more mildly, and then he might doe well enough.

Before his death he was sorely set upon by certaine Sophisters, who alledged to him the sayings of many of the ancient Fathers upon the point of the Lords Supper; but he overcame them, by holding close the true sense of Christs words. In prison he consoled himselfe in singing of Psalmes and spirituall Songs, some of which he indited himself. The Canons and priests seeing the people flock together to the prison doore to heare him, especially upon the Sundayes and holy dates, strove by all meanes to put him by his singing. They coupled him with two malefactors, to be a griefe unto him: who obtaining certaine instruments by the helpe of their consorts, brake prison and fled. Herwin might thus have escaped if he would; but fearing his flight might be imputed to the godly Christians in the City, he resolved rather to remaine there, than to flie. His sentence in the meane while comming from the Court, he was no sooner advertised of it, but hee thanked God for advancing him to so high an honour as to be counted worthy to suffer for his name: Testifying the joy he inwardly had, by a Letter which he sent to the brethren; praying and exhorting them to be constant and to persevere in that Doctrine which they had received from God.

The fourth day of November betweene foure and five of the clocke in the morning, Herwin was sent for by the Magistrates from prison into the place of Judgement, where by intreatings and goodly promises they urged him to recant and receive their breaden God, which was then to bee offered up; or at least to confesse that Jesus Christ was there corporally present, upon which he should by and by be delivered out of all dangers. Now Herwin refusing their offer was bound and brought by force into the Chappell: but he in signe of his detestation, turned his backe alwayes upon it, shutting his eyes, and stopping his eares. At the elevation of their Host, one who was kneeling to it, asked him if Jesus Christ was not now betweene the Priests hands. No, no, said Herwin, he is in Heaven at the right hand of his Father.

Soone after the sentence of death was read against him, & so was he delivered into the hands of the Tormentor. As he pulled out of the towne-house, standing upon the first step, & viewing the people who waited to see him, See here (saith he) how this wicked World rewards the poore servants of Jesus Christ. Whilest I gave my selfe to drunkennesse, to playing at Cards and Dice, living in all dissolution and ungodly behaviour, I was never in danger of these hands (lifting up his hands which were bound) I was then counted a god

Isai. 66. 1, 2.

Act. 4. 19. & 5. 29.

A godly admonition to Judges and Magistrates.

When the church of Rome was a true Church.

Psal. 14.

Mat. 11. 25. Luke 10. 21.

Anno 1561.

a good fellow, and at that time who but I? But no ſooner began I by converſion to aske after a godly life, but the world made war upon me, and became my enemy, perſecuting and impriſoning me, and now laſt of all ſending me to the place where I muſt pay my laſt debt. But the ſervant is no better than his Lord: For ſeeing they perſecuted him, no queſtion they will perſecute us.

Mat. 10. 24. Iohn 15, 20.

Being come to the place where he was to ſuffer, one of the aſſembly reaching him forth his hand drew nigh unto him, comforting him, never leaving him till he entred into the Cabbin of wood in which he was to be burnt. He then began to ſing the thirtieth Pſalme, of which having ſung only the firſt ſtaffe, a Fryer bearing the ſame haſtned towards him (not without much difficulty) through the throng, that he might come neere to interrupt him, who kneeling on his knees ſaid, Oh Iohn, turne, there is yet time and ſpace. The Martyr, sleighting his glozing words, turned his back upon him. And many there preſent cryed to the Fryer, Turne thou, thou hypocrite: and thus was he ſuffered quietly to finiſh the Pſalme. The Fryer ſeeing himſelf diſappointed this way of his purpoſe, continuing ſtill in his impudency, ſaid to the people, be ye not offended good people in hearing this Heretique ſing of God. They cryed againe to him, Hold thy peace thou Balaamite, here is no body offended. Many ſung with a ſoft voice with the Martyr, and ſome againe ſung aloud without fainting.

There were more then foure hundred which encouraged him to continue to the end, as he had well begun. Then he ſaid unto them, Brethren, I fight under the Standard and in the quarrell of my great Lord and Captaine Chriſt.

Having ended the pſalme he made his prayer to God upon his knees. Then riſing up, and being about to enter into his lodge made with an heape of faggots, he ſaid to the people, I am now going to be ſacrificed; follow you me when God of his goodneſſe ſhall call you to it. When he was gone in, the Fryer put him in minde againe, that yet there was time to repent: but he, as one little minding what this deceiver ſaid, commended his ſpirit into the hands of God. Hee that reached him forth his hand ſtod in the midſt of the Sergeants, and not far off from the Torments, ſtill encouraging the Patient, and yet none laid hold on him; they were ſtricken with ſuch aſtoniſhment, partly with the Martyrs courage, and partly with their owne ſhame in putting to death an innocent. The Executioner not being his craftſmaſter ſtrangled and burnt him moſt cruelly, ſo as the people were heard to bewaile the manner of it, whileſt the Martyr yeelded up the ghoſt the ſaid fourth day of November, Anno 1560. His body was conſumed to aſhes, which were buried in the Market place of Honſcot.

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¶ Here it ſhall not be amiſſe to inſert a godly prayer which a like notorious wretch (before his converſion) made at his death after he was converted, and ſuffered for the ſame cauſe. His name was Lieuin Blekere, by his Trade a Painter, who dwelt in a little village in the Low Countries, called Pamelle, Anno 1566.

O Heavenly Father, I give thee thankes that thou haſt pulled me out of darkneſſe, and haſt revealed the light of thy Goſpell unto me, for elſe I had periſhed everlaſtingly. O father, thou diddeſt ordaine me to be one of thy Witneſſes, even from my mothers woombe, yea, before the foundation of the world was laid. Now therefore Lord let this ſacrifice be acceptable unto thee, receive me thy poore ſervant into thy grace and favour, and pardon the ſin of my perſecutors.

To one that ſtod by he ſaid, Brother, fight the good fight of faith with me, and pray for me ſo long as you ſee life to be in me. And while he was yet ſpeaking the tormentor ſtrangled him. The dead body, being a little ſcorched with the fire was taken thence and hanged on a gibbet by Pamelle, whence he was taken downe in the night and buried.

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## ¶ *Iohn de Boſchane drowned in a tub in priſon, the twenty eighth day of February, in the City of Antwerpe, Anno 1561.*

THe evening before he ſuffered many of the faithfull expected what ſhould be done unto him. But the Magiſtrates of the towne fearing an uproare, knowing that he was a man free of ſpeech, and beloved of the people, tooke counſell to drowne him ſecretly in the priſon, which could not be executed without murther and cruell torment. For the tub (in which he ſhould be drowned) being neither large nor deep enough, the Martyr himſelfe being tall of ſtature, and the executioner having provided ſo little water that he could not poſſibly be drowned therein; therefore he was conſtrained, for the ſhortning of this ſo cruell a torment, to wound him in the body with divers ſtabs of a dagger, which were to be ſeen thereon after he was dead. Thus finiſhed this Boſchane Martyr his life, being twenty ſix yeares of age, in the City of Antwerpe, in the peace of our Lord 1560.

*A ſure way to make an end of him.*

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## ¶ *The ſtory of one Iohn de Buiſons, who was beheaded in the priſon, as Iohn the Baptiſt was, in the night.*

THis holy ſervant of Chriſt bebing valiantly ſtood to the profeſſion of the Goſpell, was ſome after condemned to die. Now fearing leſt any tumult or ſedition ſhould be raiſed in the City of Antwerp, he was beheaded in the priſon about one or two of the clocke in the night, to the glory of God, and the confuſion of his adverſaries, Anno 1561.

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## ¶ *Simon Harme Martyr, who had ſentence of death pronounced two ſeverall times upon him in the City of Liſle in Flanders.*

THis Simon was accuſed to have uttered ſome ſpeeches long ſince againſt the Church of Rome. Witneſſes being produced againſt him in the towne-houſe, the Magiſtrate condemned him to be beheaded. Now according to their cuſtome in that place, his hat being taken from him after ſentence pronounced, he was returned backe againe to priſon, expecting the houre of his execution. Then were ſent unto him certaine friers to confeſſe, or rather to vexe and torment him. But this godly man being throughly fenced with the

Anno 1561.

the sword of the Spirit, which is the Word of God, made them know to their shame that they were greatly mistaken: for the Friers returning backe to those who had imployed them in this businesse, reported that this Simon was a most notorious heretique; which the Magistrates of the Citie hearing, caused him by and by to be called to judgement, sending him his hat againe which they tooke from him, in token that they had revoked the sentence first pronounced, to enter a new processe against him. Thus got Simon some leasure the better to dispose of his affaires, also to comfort and counsell his friends by Letters, not weighing the torments of death which he was to endure. Three dayes before he suffered, sentence was pronounced touching another kind of death, namely to be burned, and his body to be consumed to ashes. Which kind of Martyrdome did manifest to all the people of the sayd City the admirable power of the Lord, by how much more the paines were exceeding great, beholding how this his servant sweetly gave up the ghost in peace in the midst of the fiery flames.

The Martyr had his hat sent him which was taken from him.

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¶ *A note of one Iohn Martin, who bragged he would cut off a Ministers nose.*

THe Church of God increasing so farre in the Valleyes of Angrongne in France, that they were faine to build a Church wherein to preach the Word publikely, in regard of concourse of people resorting thither, it happened that the forenamed Iohn Martin, boasting every where that he would cut off the ministers nose of Angrongne, was soone after set upon by a mad wolfe, who did indeed eat his nose from his face, dying mad thereof himselfe, and yet it was never observed that this Wolfe had ever hurt any before. Which terrible iudgement was so manifest, that it was noysed among all the neighbour villages thereabouts, An. 1561.

A remarkable judgement of God.

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¶ *A mischiefe mercifully prevented by the meanes of prayer and calling upon the name of God.*

A Certaine President being come into the city of Pignerol, sent for one of Saint Johns (very neere unto Angrongne) who at that time dwelt there, asking him if he had not caused a childe of his to be baptised at Angrongne, and why he had done so? The poore silly man answered, hee had done it because Baptisme was there administred according to Christs institution. The President hearing him say so, in great fury, commanded him in the kings name, upon paine of being burned, to get it rebaptised. The Father of the child besought him that he would permit him to pray unto God before he gave him his answer. Which being done in the Hall before all the company, he further intreated him under his hand and Seale to cause it to be set downe, how he could discharge him of committing so great a sinne; and that if he would take the guilt thereof upon himselfe and his, then he would answer him. The President hearing how he came about him, was so confounded in himselfe for a while, that hee could not speake. But by and by he bad take away the Villaine, and so he was never called before him againe.

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¶ *Papists committed their children to Protestants, to bee preserved from being deflowred.*

AMong other things (saith my Author) this is to be observed, that during these troubles in the Valleyes of Angrongne from the yeare 1555 unto the yeare 1561. The Papists which dwelt in the Country conveyed their daughters away into the Mountaines, and committed the custody of them to these poore persecuted Christians of Waudois, for feare lest their chastities should be violated by the common souldiers, according as they had beene threatned by them, who were given over to all villainy and cruelty.

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¶ *An assemble of the faithfull, descried nigh to Antwerpe, was by the enemies of the Gospel put to flight, of which three being apprehended, two escaped, and one named Barthelemi de Hoy was executed Anno 1561.*

THe third day of the moneth of August in the yeare 1561, when great triumphs were usually made in the city of Antwerpe about the plays and prizes of Rhetorike (as they call them) to the sight and hearing whereof there commonly came great multitudes from many places: those of the Religion being willing to take all opportunities to meete together in the feare of God, whilest others were busied in seeing and beholding those vanities: a great number withdrew themselves out of the City, and entered into a wood nigh unto Harlem, that there they might heare the word of God preached with lively voice by the preachers thereof.

The Mayor of Harlem being advertised thereof, resorted thither with his Officers, being conducted to the place by certaine poore youths, being Nete-heards, whom he promised to apparell, if they could bring him to any place of the wood where the assembly was; Whilest himselfe staying without, with two or three other on horseback, sent the rest of his Officers with the boyes into the wood. At the appearing of these wolves the poore sheepe of Christ began to be affrighted, and to flie. The Ministers and others seeing this disorder admonished the assembly not to stir, shewing how great inconveniences would follow upon such an inconsiderate flight. The persecutors were not above five or six, but the persecuted were about foure or five hundred persons; so as without any great difficulty they might have had the better hand of them. The principall aime which the Officers had, was to apprehend the Minister. For having caught one of the assembly, thinking hee had beene the man, they cryed one to another, Hold the Priest fast, striking him with their Pistols and staves, and so brought him out of the wood. The Mayor, perceiving that this was not the Minister, kept him notwithstanding as his prey, and left not pursuing this scattered flock until night. After this hee tooke two others in the Lordship of Akeran.

Thus having apprehended these three prisoners, and withall having taken up many cloakes, hats, vailes, fore parts, and other accoutrements, which the poore dispersed had lost and let fall, these they tooke away as a spoyle, and returned to Harlem.

Anno 1561.

sem. This Doysart layd hold on two others by the way, whom he supposed to be of that number, one of which was Barthelemi de Hoye, a Joyner, of the age of twenty foure yeares. These five were committed to prison one from another, some at Marlsem, and others at Damme. Soone after the first three which had beene taken in the Jurisdiction of Akerem had the meanes to escape without any danger or detriment, by the assistance of their friends. Barthelemi onely remained in the custody of the Doysart, before whom he endured many bastings through the Parlon of that place, being set on by him: Besides many others who daily by way of scorne questioned with him; asking, Why such a young man as he could not content himselfe with their religion and glorious Church, adorned with siluer, gold, and precious stones, in which there was such melodious musick, both of voices and instruments, but must needes joyne himselfe to that Church which was hated, despised, and exposed to all inconveniences whatsoever. But Barthelemi overcame all these temptations by the grace and power of the Almighty, manifesting it to all, that that which is greatly esteemed amongst men is altogether an abhomination in the sight of God. Having then often justified the cause of God, and reproved the Roman Church of false doctrine, knowne by the fruits thereof, viz. the hatefull lives of the priests, &c. he was after a few daies brought out of Prison, and at last beheaded the nine and twentieth of August, betweene foure and five of the Clocke in the morning, Ann. 1561.

Carnall reasons used by carnal people.

Luk. 16. 45.

So it is deemed in the eye of the world.

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## ¶ *A relation touching the Massacre at Vassy in the countrey of Champaigne in France.*

THe Duke of Guise being arrived at Joinville, asked of such as he was familiar with all, whether those of Vassy used to have sermons preached constantly by their minister. It was answered they had, and that they encreased daily more and more. At the hearing of which report falling into a grievous chafe, upon Saturday the last of February, 1562. that he might the more covertly execute his conceived wrath against the religious sort in Vassy, he departed from Joinville, accompanied with the Cardinall of Guise his brother, and those of their traine, and lodged in the village of Dammart in the tree, which is distant from Joinville about two French miles and a halfe.

The next day being Sunday, which was the first of March, after he had heard Masse very early in the morning, being attended with about two hundred men armed with harquebuses, Pistols, and Coutelaxes, he left Dammartin, passing along to Vassy. As he went by the Village of Brouzeval, which is distant from Vassy but a small quarter of a mile, the bell (after the usuall manner) rang to the Sermon. The Duke hearing it, asked such as he met with by the way, why the bell rung so loud at Vassy. They told him it was to give the people warning of the Sermon which was to be made there. Then one called La Montague said, It is for the assembling of the Huguenots: adding moreover, that there were many in the said Brouzeval, who frequented the sermons preached at Vassy; and therefore that the Duke should do well to begin there, and offer them violence. But the Duke answered, March on, march on, we shall take them among the rest of the assembly. Many who followed the Duke, to wit, pages and lackeys, rejoyced not a little concerning this bloody enterprise; not sticking to say, that the booty and pillage would fall to their shares; swearing by blood and wounds, that there would be good store of Huguenots there.

Now there were certaine souldiers and archers accompanying the Duke, who compassed about Vassy; for, having beene mustered at Monthierender, in stead of returning home, as they were wont to do after the muster was ended, they took their way thence to Vassy, most of them being lodged in the houses of Papists. The Saturday before the slaughter they were seene to make ready their weapons, harquebuses, and Pistols: but the Faithfull not dreaming of such a conspiracy, thought the duke would offer them no hard measure, being the Kings subiects; also, that not above two moneths before the Duke and his brethen passing by nigh unto the said Vassy, gave no signe of their displeasure.

The Duke of Guise being arrived at Vassy with all his troupes, a young man a shoomaker stepping out of his house not farre from the doore where the assembly was, Montague pointing to him with his finger said he was one of the Ministers. Whereupon the Duke called this shoomaker to him, and asked of him whether he were a Minister, and of what Universitie he was. Hee answered, that he was not of that Calling, neither was he a scholler. Notwithstanding he hardly escaped from this troupe, which had invironed him round about: only one of the company told him, That if he had beene a Minister he had taken upon him a very base Calling.

From thence the Duke, La Brosse, and La Montague passed on in the said City with their souldiers, as if they minded to take their way towards the village of Esclairon, where it was given out hee meant to dine. But passing by the market house of Vassy, which is right over against and nigh unto the monastery in the way leading to Esclairon, he turned and went directly toward the Common Hall or market house, and then entred into the Monastery; where having called to him one named Dellalles, the Prior of Vassy, and another whose name was Claude le Sain, being the Provost of the said Vassy, he talked a while with them, and shining hastily out of the Monastery was attended by many of his Followers. Then commandement was given to such as were Papists, to retyre into the Monastery, and not to be seene in the streets, unlesse they would venture the losse of their lives. The Duke perceiving others of his retinue to be walking to and fro under the towne Hall and about the Churchyard commanded them to march on towards the place where the sermon was, being in a Barne distant from the Monastery about some hundred paces, quite opposite to that way which the Duke should take to Esclairon. This command was by and by put in execution by such of the company as went on foot, going directly thither. Hee that marched formost of this rabble was La Brosse, and on the side of these marched the horsemen, after whom followed the Duke with another company, as of his own followers, so like wise of those of the Cardinall of Guise his brother.

By this time Maister Leonard Morel the Minister, after the first prayer ended, and having begun his sermon before his auditors, which might amount to about 1200 persons, consisting of men, women, and children: The horsemen first approching to the Barne within a matter of twenty five paces, shot off their harquebuses right upon those who were placed in the galleries joyning to the windowe. The people within perceiving that, they who were nigh to the doore used means to shut it, but were disappointed, because this disordered company pressed in upon them: who forthwith unsheathing their swords, cried furiously out, Death of God, kill, kill these Huguenots.

The

Anno 1559.

The first they seized on was a poore Cryer of Wine, who stood next the doore, asking him, if he were not a Huguenot, and in whom he beleeved? Having answered that he beleeved in Jesus Christ, they smote him twice with a sword upon his body, which felled him to the ground. Being got up againe thinking to recover himselfe, they strucke him the third time, whereby being overcharged with wounds he fell downe and dyed instantly. Two other men at the same time were slaine at the entry of the said doore as they were pressing out to escape.

Then did the Guise with his company violently enter in among them, striking downe maine blowes upon the poore people with swords, daggers, and Coutelares, not sparing any age or sex. Besides, they within were so affonied that they knew not which way to turne them, but running hither and thither fell one upon another, flying as poore sheepe before a company of ravening Wolves entring in among the flocke.

Some of the murtherers shot off their peeces against them that were in the Galleries; others cut in peeces such as they lighted upon; others had their heads cleft in twaine, their armes and hands cut off, and did what they could to hew them all to peeces; so as many of them gave up the ghost even in the place. The walls and Galleries of the said Barne were Dyed with the blod of those who were every where murthered: yea, so great was the fury of the murtherers, that part of the people within were forced to break open the roofe of the house, if peradventure that way they might save themselves upon the top thereof.

Being got thither, and then fearing to fall again into the hands of these cruell tygers, some of them leaped over the walls of the City, which were very high, flying into the woods and amongst the vines, which with most expedition they could soonest attaine unto; some hurt in their armes, others in their heads and other parts of their bodies. The Duke presented himselfe in the house with his sword drawne in his hand, charging his men to kill, especially the pore men. Onely in the end women with child were spared. But pursuing those who pressed to get upon the house top, they cryed, Come downe ye dogges, come downe, using many cruell threatning speeches unto them.

The cause why women with childe escaped, was, as the report went, for the Dutches sake his wife, who passing along by the walls of the City, hearing so hideous out-cries which were made amongst these poore creatures, with the noyse of the peeces and pistols continually discharged, sent in all hast to the Duke her husband with much entreaties to cease this persecution, for frighting women with childe.

*The dutchesse intreats for a pacification, that those of her sex being with childe might not bee affrighted.*

During this slaughter the Cardinall of Guise remained before the Church of the said Citie of Vassi, leaning upon the wals of the church-yard, looking towards the place where his followers were busied in killing and slaying whom they could. Many of this assembly being thus hotely pursued, did in the first hurst save themselves upon the roofe of the house, not being discerned of those which stood without: but at length some of this blody crue espying where they lay hid, shot at them with long pieces, wherewith many of them were hurt and slain. The household servants of Dessalles Prior of Vassi, shooting at the roofe people, caused them to fall downe from the roofe like pigeons: one of that wretched company was not ashamed to boast after the massacre was ended, That he for his part had caused five at the least to tumble downe in that pittifull plight, saying, that if others had done the like, not many of them could possibly have escaped.

*A lamentable spectacle.*

The Minister in the beginning of the massacre ceased not to preach still, till one discharged his piece against the pulpit where he stood, after which falling downe upon his knees, he entreated the Lord not onely to have mercy upon himselfe, but also upon his poore persecuted flocke. Having ended his prayer, he left his gowne behinde him, thinking thereby to keepe himselfe, as unknown: but whilest he approached towards the doore, in his fear he stumbled upon a dead body, where he received a blow with a sword upon his right shoulder. Getting up againe, and then thinking to get forth, he was immediately laid hold on and grievously hurt on the head with a sword, whereupon being felled to the ground, and feeling himselfe mortally wounded, he cryed, Lord into thy hand I commend my spirit, for thou hast redeemed me, thou God of truth. *Psal. 31. 5.*

Whilest he thus prayed, one of this blody crue ran upon him to have boughed him, but it pleased God his sword brake in the hilts. Now to let you understand by what meanes he was delivered from so imminent a death, two gentlemen taking knowledge of him, as the rest were about to kill him, said, it is the Minister, let him be conveyed to my Lord Duke. These leading him away by both the armes, brought him before the gate of the Monastery, from whence the Duke and the Cardinall his brother comming forth, said, come hither, and asked him, saying, Art thou the Minister of this place? who made thee so bold to seduce this people thus? Sir, said the Minister, I am no seducer, for I have preached to them the Gospell of Jesus Christ. The Duke perceiving that this short and pithy answer condemned his cruell fact, began to curse and sweare, saying, Death of God, doth the Gospell preach sedition? Prevost, goe and let a Gibbet be set up, and hang this bougrer.

At which words the Minister was delivered into the hands of two Pages, who misused him vilely. The women of the City being ignorant Papists caught up dirt to throw in his face, and with extended outcries said, Kill him, kill this varlet, who hath been the cause of the slaughter of so many. Much adoe there was to hold off the women from being revenged upon the poore Minister.

Whilst the Pages had him thus in their handling, the Duke went into the barn, to whom they presented a great Bible, which they used for the service of God. The Duke taking it into his hands, calling his brother the Cardinall said, Loe here the Title of the Huguenot books. The Cardinall viewing it, sayd, There is nothing but good in this book, for it is the Bible, to wit, the holy Scriptures. The Duke being offended for that his answer suited not to his humor, grew into a greater rage than before, saying, Blod of God, how now? what, the holy Scripture. It is a thousand and five hundred yeers ago since Jesus Christ suffered his death and passion, and it is but a yeere since these bookes were imprinted, how then say you that this is the Gospell? by the death of God you say you know not what. This unbridled fury of the Duke displeased the Cardinall, so as he was heard secretly to mutter, An unworthy Brother. This Massacre continued a full houre, the Dukes trumpeters sounding the whilst two severall times. When any of these desired to have mercy shewed them for the love of Jesus Christ, the murtherers in scorne would say unto them, you use the name of Christ, but where is your Christ now become? And when they said Lord God, they blasphemingly would say, Lord devill.

*A grievous scorne.*

There dyed in this Massacre within a few daies fifty or threescore persons; besides these, there were about two hundred and fifty others as well

Anno 1563.

men as women who were wounded and spoiled, whereof some died, some were maimed, losing some a leg, some an arme; some their fingers cut off from their hands, and caried away. The pores bor which was fastned to the dore of the Church with two Iron hokes, was wrested thence, with twelve pounds therein, and never restored again. Nothing was to be seene in the streets but Women with their haire hanging about their eares, faces besmeared with blod, being wounded in many places with swords and daggers, with wéepings and lamentations. Barbers and Chirurgians were so set on worke, that he which had least had threscore under his hand to be dressed, and many perished for want thereof.

The pores mony violently taken away and never after restored.

The Minister was kept close prisoner, so as for foure and twenty houres none were permitted to supply him with any necessaries at all, nor any suffered to sée him or speake with him, and was oft threatned by his kéepers to be sowed up in a sack and drowned. Faine would they have drawn him to have kept his Easter after the Popish guise, under faire promises of his inlargement; but he would by no means consent thereto. Thus continued he prisoner untill the eight day of May, 1563. at which time he was set free by the suit of the most illustrious prince of Portion.

Whilest the Duke was at Esclairon, the Lackeys and others of their sort put to sale, unto such as would give most, cloaks, hats, girdles, Cottes, Kerchieses, with other things which they had spoiled the massacred of; Crying them with a loud voyce, as if a common cryer had cryed houshold stuffe to be sold.

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## *A memorable deliverance.*

One called John of the Gardens, having lived a long time with his wife and childe (in regard of the present troubles) abroad in the fields nigh to a City called Seulis in France, at length determining to goe backe againe into the Citie, casting himselfe and his upon the providence of God, were met in the suburbs by two of the Citie, who willed the souldiers to put them to the sword. The mother of the childe kneeling downe asked not her owne life, but requested that if they must néeds dye, they would first kill her child, because séeing it die before her, she might die with the lesse sorrow, fearing lest the poore babe should otherwise (in such a time of trouble) be left to shift for it selfe; which speech of hers so wrought upon the souldiers, that they saved all their lives.

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## *The strange deliverance of a godly Minister of the Church of Chaalons in Champaign called I.* * *Fournier, after he had indured many hard usages.*

* He at the first was doctor of the Sorbonists; a man well learned and of an unblameable life.

First being apprehended and spoyled of all that he had, they stripped him of his good apparell, and then put an old thred-bare Cloke upon him, and carried him away in a Cart, in regard of a hurt which he had formerly gotten in one of his feet; by reason whereof he was disabled to go, and so was conducted with infinite jeers broken upon him, and at every moment in danger of his life for five miles together, till he came to Manehon, where he had like to have beene pulled in pieces by the rude multitude, but was preserved notwithstanding even by those who had already determined to be his death; the prison also being nigh unto the gate of the City.

The thirteenth of September, a Captaine called Fraine came to the prison where he was detained, accompanied with many souldiers, who with mocks and threats mingled together sware that within three houres he should be hewed and hacked in peeces, and so should be made a May-game to all the Citie; with which words he left him. Godet the kings Lievetenant with other of the Justices came in after him, demanding wherefore he was brought to S. Manehon, & forthwith commanded the Jaylour to load him with yrons, telling him in scorne, you are no better than saint Peter I am sure, whom they laid in yron. But if you have as much faith as he, God will then deliver you, as he did him, by sending an Angell unto you. I will not, said the prisoner, compare my selfe with saint Peter: yet it is not twelve yeres agoe since (for preaching the same doctrine that Saint Peter did (I was imprisoned at Mouloule, and yet admirably delivered: and though Saint Peter was delivered out of prison, yet in the end he glorified God by his death. And if I shall be counted worthy to suffer with him for the truth, may it not be said that I have the like precious faith as Saint Peter had, but for that time he elayed those bolts, having hurt his leg and lost very sore at his apprehension: His Shackles at that time were turned into a far more straight prison.

The Duke of Nevers was a good friend unto this Fournier, by whose mediation he was the rather spared. But the said Duke receiving an hurt at Dreux whereof he dyed, and the Duke of Guise succéeding him in the government of Champaigne, his enemies began to renue their former grudges against him, who brought him to be examined by torture.

Where first they strayned both his thumbs so hard with a small Cord, that the blod came forth. Then turning his armes behinde his backe, they hoysed him with a rope put betwéene his thumbs so tyed; twitching him up five or sixe times thereby, sometimes letting him down, and then letting him hang againe, till his spirits and speech fayled him. But not content therewith they tyed a great stone to both the great toes of his feet, and then examined him; first if he had not a purpose to preach at Verdun, if the company who conducted him thither came together; his answer was, That he could not determine to doe that which he had no hope to perform, nor came it into his thought.

Then they asked him where he had those clothes hee wore, séeing he was but barely cloathed when he came into prison: He answered, That the Marquesse D'Ile when she went from Chaalons, sent them unto him by her Taylor. Being further asked who taught him to refuse his judge, his answer was, That his owne reason counselled him so to doe, & none else. This was the effect of that for which he was so miserably tortured, and so in conclusion they let him fall with such violence on his face, that he was grievously hurt thereon.

Being from thence removed to another prison according to their custome for two or three houres, and then returned to that he was in before, he could not be permitted to have so much as a Chirurgion to cure him of the gashes the Cords had made in his Flesh, even to the bare bones: by reason whereof he continued in exceeding torment and anguish, not being able to bring his hands to his mouth, which were also so swoln that he thought if God should grant him life, yet he should yet be deprived of the use of his limbes.

His inditement being framed, and his condemnation subscribed by sundry Judges thereunto

Anno 1559.

This Bulli was a governor of Champaigne, a covetous wretch and an enemy to religion.

to appointed, some other being of another opinion disappointed that determination. The newes also of the Duke of Guises death comming in the neck of it, changed these Fores into another shape. The names of the principall whereof were Cocot and Bulli. Some that had been his Judges, comming into the prison, demanded of him if he bare them not ill will: he answered, that men of his profession and religion ought not to malice any, no not their enemies, being rather enjoyned by God to love and pray for those that persecuted them; shewing furthermore, that whatsoever troubles had befallen him were none other but such as God had foreordained for the setting forth of his owne glory; for which he esteemed himselfe most happy: only he warned them to bethinke themselves well what iudging they had offered him, lest the vengeance of God might sometime or other overtake them.

The next day, being the twelfth of April, Bulli, having received letters from the Constable for the enlargement of Fournier, being sollicited thereto by the Captaine of La Tournelle; in stead of obeying the Constables command (ware that he should be delivered indeed, that is to say, into the hands of the multitude: and thus stiffely refusing either the publication of the letters, or to observe the Edict, caused three of his prisoners of the religion to be put into the dungeon, because he heard them sing Psalmes.

In the meane while the Prince of Portien bringing backe the Germane souldiers, and passing by Chalons, the chiefe men of that City fearing to be overrunne, met him; whom he threatned to leave neither village nor house standing, unlesse they restored to him the said Fournier in safety. Which they promising to doe, at their returne they so far prevailed with Bulli, that he consented to what they had so promised. And then on the last of April (which was eight moneths since Fournier was first imprisoned) the Lieutenant Godet, and the Abbat of All Saints, with some others resorted to him, declaring that they were willing now to set him at liberty; entreating him now to forgive and forget that which was past, that the Prince might see how forward they were to gratifie him herein. Fournier was brought into a Cathedrall Church not farre from the prison, where he found the Captaine of the City with a great company of armed men ready to conduct him out of towne. But the place was forthwith beset with people whom Bulli to that purpose had stirred up, so that had it not been for those who defended him within, and an extraordinary showre of raine comming betweene of long continuance, which caused the greater part of the seditious to depart, Fournier had hardly escaped their hands, if a meanes had not been found to let him out by a back doore.

It is here to be noted, that upon the eighth day of October the Bishop of Chalons calling Fournier into his garden, endeavouring to turne him from the faith, said, I marvell how you, being an ancient Doctor in Divinity, of the age of fifty eight yeares, and so well learned in the tongues, should be thus led aside with these opinions, giving credit so suddenly to the writings of Calvin and others. To Calvin? said Fournier, you should rather have said, by believing and giving credit to the Word of God.

Godet beholding him, and being now farre more willing to save the said Fourniers life, than he had been formerly to deprive him of it, in the evening bringing him to his owne house, and lodging him in his owne bed, did what he could the next day very early to send for the keyes of the City gates. Which when he could not obtain of Bulli, who kept the gates fast shut for feare of the Swart Ruttors, he then endeavoured to bring the said Fournier secretly by a back way, to an house neere to the gate of the said City; so as at eleven of the clocke, certaine Coaches going out, he was shuffled out amidst them, and himselfe brought him on the way about a quarter of a mile; where he was by and by received by those who attended there for him, with a change to bring him to their Prince, who at that time was in the Castle of Soingz: Where he was kindly welcommed of the said Lord, and of all his friends besides, having compassion on him, in regard that now being fifty eight yeares old, he had suffered so many hard encounters. And within two dayes after he preached before the prince and all his Followers; and the day following, at the instant request of those of Vitri, went thither to preach and baptise children, the Prince being present there in his owne person. At length Fournier, gathering a Church together at a place called Wer, spent some small portion of time among his Flocke there, with wonderfull fruit; being soe weakned when he was in prison, (what with strait dyet, and the extremity of the torture) he some after finished his course, leaving to posterity a rare memory of his constancy and piety.

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¶ *Savage cruelties committed upon the persons of the godly at Bar upon Seine.*

SUch was the cruelty of the Executioners after they had slaine those of the religion, that cleaving their bodies in twaine, they stucke not to plucke their hearts thence, as they lay upon the ground, gnawing them between their teeth, and so reaching them from one to another, saying, now they knew they had eaten the heart of a Huguenot before they dyed.

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¶ *The violent rage of the souldiers at Issondun, who proceeded so far as to re-baptise the young Children of Protestants after the Popish manner.*

THe souldiers in this City of Issondon tooke little children who had beene baptised by the Ministers of the Church there, and caused them to be re-baptised by their Priests, imposing upon them other names; yea, they re-baptised a girle of thirteene yeares old, whom they presented stark naked to the Font. Yet the yong Infants which began only to speake declared both by evident signes and words that they would not be re-baptised, so as a girle of two yeares old, being brought naked to the Font, with much struggling cryed with a loud voice, that their lookes were so shamefull; saying that she would not be baptised againe, and therewithall stroke the Priest with all the power she had. Also the son of Jean Haire, of the same age, tooke the Priest by the beard, and defended it selfe as well as it could. But for all this the Priests would not give over.

¶ *Another*

Anno 1563.

¶ *Another barbarous cruelty committed by the Peſants of Freſnay in the County of Main.*

IN the village of Freſnay, diſtant about ſome ten miles from the City of Mans, a little after that thoſe of the religion had forſaken the City, a certaine Weaver called Paganmot, who was wont to reade the prayers in the aſſembly among ſome few of the godly in that place, was haled in the night out of his houſe by the Peſants there, who having cut his throat afterward filled his mouth with the leaves of a new Teſtament which they found about him.

¶ *Execrable blaſphemies and outrages committed in the City of Angiers.*

A Company of rake-hels breaking into a merchants houſe, found there many Bibles, which they burned in the City; but chooſing out a great Bible amongſt the reſt, gilt and faire ruled, they faſtned it upon the point of an halberd, and going thence, went in proceſſion therewith through the high ſtreets of the City, with a great cry, ſaying, Lo, here the truth hangeth, the verity of the Hugue-nots, the truth of all the devills; lo, here the God, the mighty God hath ſpoken. And in this manner they paſſed along untill they came to the bridge, where they threw it into the river, ſaying, Behold the truth of all the devills drowned.

*Voila la verité pendue, la veritié des Huguenots, la veritié de tous les Diables: voila la Dieu le fort, & eternel parlara, &c.*

¶ *A ſtrange courſe to make victuals cheape.*

IN the City of Blois, whileſt thoſe of the religion were cruelly handled, it ſo fell out, that in ſuch a diſorder even the Romane Catholiques themſelves dranke with them of the ſame cup; in regard whereof complaint was made on both parts, to the Duke of Guiſe, in hope of ſome redreſſe. His anſwer was, that the Kingdome was but too much replenifhed with people, and therefore his purpoſe was to cut off as many as he could, that ſo all kinde of victuals might be ſold better cheape.

¶ *An outrage done to poore women, who met together to comfort one another.*

THere was an honeſt woman of the City of Blois, whoſe name was Nichole, the wife of one John le Manchet, a maker of Sun-Dials, in whoſe houſe certaine neighbours meeting together to comfort and edifie one another, and to pray one with and for another, to the number of nine or thereabouts, with their daughters, theſe murtherers hearing of it ranne violently in among them, thinking to have found a Miniſter preaching to them; but when they ſaw how they were miſtaken, they dragged them out by the haire of the head into the middeſt of the ſtreet; where loading them with abundance of ſtripes they caſt them into the river: in which calamity God endued them with ſuch ſtrength and skill, being unbound, that endeavouring to ſwimme, at length they arrived at an Iſle: where being ſeiſed upon againe by certaine Ferrimen, they were ſtripped naked, and then thrown againe into the River: and thinking yet to ſave themſelves, they were in the end knocked downe by the ſeditious in the ſuburbs of Vienna.

¶ *A pitifull and tragicall ſpectacle.*

A Certaine poore woman of Tours, whoſe husband they had not long before drowned, having an Infant about ſixe or ſeven weekes old ſucking at her breaſts, and holding by the hand a daughter of hers, very beautifull to looke upon, of the age of 15. or 16. yeares, was by many inſolencies haled to the river ſide, where having made her prayer upon her knées, the childe ſucking at her breaſt, ſhe ſhifted it there in the ſun, and after laid it upon the graſſe, then kneeling downe againe, commended it to God. Meane while this helliſh-rable uſed many words to turne the young maiden from her religion, ſome uſing ſore threats, others making her many faire promiſes. One of the ſoldiers, being a braver gallant than the reſt, promiſed her marriage, ſo as the poore wench ſtood in a mammering, not knowing what to doe. Her Mother ſeeing her wavering, earneſtly exhorted her to perſiſt in the truth, her ſelf being at that inſtant ready to be plunged into the water. The daughter beholding ſuch an outrage, crying out uſed theſe words (all which was afterwards teſtified by thoſe who were conſenting to this murther, being alſo converted themſelves by ſuch a rare example of conſtancy) I will ſaid ſhe live and die with my mother, whom I know to be a vertuous woman: as for your threates and promiſes, I regard them not, do with me as you pleaſe. The Mother was not yet dead when theſe mercileſſe wretches threw in the daughter after her, who making towards her Mother and they both embracing each other, yeelded up their ſoules into the hands of God. The poore Infant was taken up by a ſoldier, who, having kept it a day and a night from the breaſt, laid it the next day in a Church porch, whence being taken up, and given to a nurſe to keep, it would never take the breaſt after, but within two daies it dyed.

¶ *An hiſtory containing the ſingular conſtancy of a Chriſtian Woman, together with her gracious Anſwers to her adverſaries.*

IN the ſame City of Tours, the death of an honeſt Matron called Olée is very remarkable. This woman having much profited in the knowledge of Gods word, was preſented before Chavigny, before whom ſhe gave a reaſon of her faith, confirmed by teſtimonies of ſcripture, with ſuch conſtancy in the preſence of certaine Fryers and Prieſts, that in the end they gave her no other anſwer but this, that ſhe was in a damnable eſtate. It ſeemes ſo indeed, ſaid ſhee, being now in your hands; but I have a God that will neither leave nor forſake me for all that. Thou haſt, ſaid they, renounced the Faith. It is true, ſaid ſhe, I have renounced your faith; which I am able to ſhew is rejected and accurſed of God, and therefore deſerves not ſo much as to be called Faith. Upon this they committed her to priſon, where ſhe was againe ſollicited to recant; to which purpoſe they ſent certaine women unto her into the priſon; but all in vaine: for on the contrary ſhe ſpake her minde freely, and comforted the priſoners which

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which were in the same prison with her for religion.

Now it happened one morning, as shee was about to take some bodily refreshing, newes was brought her that shee was condemned to be hanged with three men also. Which newes she received with such joy and rejoicing, that the officer had no sooner ended his message, but forthwith she kneeling on her knees began to praise and magnifie the name of God, in that he had shewed her so much mercy, as to deliver her by such a kinde of death out of the troubles of this wretched world; as also for that it pleased the Lord to honor her so far as to die for his truth, and to weare his livery, meaning the halter which the hangman had now put about her necke. Then sitting downe at table to breake her fast with the rest of the company, giving thanks to God, shee exhorted them to be of good courage, and to trust unto the end in his free and only mercy. Lastly, having sent her children some such small trifles as shee then had about her, shee called for a cleane linnen Wastcoate, making her selfe ready, as if shee had been going to a wedding.

Being conducted thus with the rest of the prisoners about two of the clocke in the afternoone, and passing by Saint Martins Church, she was commanded to receive a torch into her hand, and to acknowledge shee had offended God and the King. Away, away, said she, with it; I have neither offended God nor the King, according to your meaning, nor in respect of the cause for which I suffer. I am I confesse a sinnefull woman; but I need no such light, for helping me to aske forgivenesse of God for my sins past or present: use such things your selves, who sit and walke in the darknesse of ignorance and error.

Then one of her kinsfolkes met her in the way, and presented unto her view her little children, praying her to have compassion on them, seeing that by renouncing her religion she might yet preserve her life, and see them provided for. Upon this meeting her motherly affection caused her to shed plenty of teares: but by and by taking unto her new courage, I must needs tell you, said she, that I love my children dearly: but yet neither for love I bear to them or any thing else in this world, will I renounce the truth, or my God, who is and will be a Father unto them, to provide better for them than I could have done, and therefore to his providence and protection I commend and leave them; and so passed on cheerfully without being any further daunted.

Drawing nigh to the place of execution, she called upon God without ceasing, lifting her hands up to Heaven. Now the men which came with her being ready to suffer, when shee saw them about to die silent, and not to call on God, she exhorted them thereto, and began aloud to rehearse the confession of sinnes, which begins thus, Lord God Almighty and everlasting Father, &c. and so continuing forth the ordinary prayers, reciting also the Lords prayer, and the Articles of the Creed, shee with much peace and joy in the holy Ghost finished her life.

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## ¶ *A Note touching the King of Navarre that then was.*

DUring the siege of Roven, Anthony of Bourbon King of Navarre, being forsaken of his faithfull friends and servants for consorting with the campe of Trium-Virat, was shot into the right shoulder with an Harquebuse, the fifteenth day of October, whereof he dyed the seventeenth following. Not many houres before his death, with teares in his eyes, he asked pardon of God, making a confession of his faith, according to the forme then used amongst those of the Religion; protesting that if he might be cured of his wound he would raise the gospell to be preached throughout all the Kingdome of France. He was a Prince endowed with many good gifts of God, naturally of a gentle disposition, and yet a valorous and courageous warriour, but so addicted to follow his pleasures and delights, that to enjoy them, he easily abandoned the care of his more weighty affaires, and to was subject to no small inconvenience, namely to be ill served and obeyed; in the meane while neglecting the services of such as had been his loyall and affectionate subjects: An imperfection which hath cost France a million of mens lives, with innumerable ruines besides; an end whereof is not suddenly to be expected.

And yet but eight dates before, through ill counsel and the solicitation of the Bishop of Mande (one of them that betrayed him) he was confessed in the eare of the officiall of Rovan, communicated after the popish manner.

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## *The death and Martyrdome of Augustine Marlorat, one of the Ministers of the reformed Church in Rovan, as also of three other personages, who suffered with him at the same time, Anno, 1562.*

AMongst the garboyles which by the seditious were moved at Rovan, Captaine Saint Estevo seized upon the bodies of Augustine Marlorat, of Du-Bosck, Sieur de Bandeville, Crechet, Sieur de Soquence, and Noel Cotton. Bandeville perceiving this Captaine to be no well willer of theirs, yet promised him a thousand Crownes, if he would save his life and the life of Marlorat, one of their Ministers: which he having promised to doe, by and by he shewed him the place whereunto Marlorat was retired, namely a chamber into which they clasde, his wife and children were put, with some others. Thus being both brought together, the doore was presently shut upon them.

The seven and twentieth of October the Constable (accompanied with the Duke of Guise) comming to view the place, desired to see Marlorat, to whom he said, you are he who have seduced the people. To which he replyed, That if he had seduced them, it was God that had beene the doer of it rather than he; for, said he, I have preached nothing unto them but his Divine truth. The Constable told him, that he was a seditious person, and the cause of the ruine of that City. To which he answered, As for that imputation, I refer my selfe to all that have heard me preach, bee they Papists or Protestants, whether I ever medled with matters of politike State or no: but contrariwise have according to my ability, laboured to withdraw them out of the holy Scriptures. The Constable with an oath replyed, That he and his abettors plotted together to make the Prince of Conde, King, the Admirall Duke of Montmorency, and Andelot Duke of Brittaine. To which Marlorat answering and testifying the innocency of those noble personages, got onely this for his labour, the Constable told him (confirming it with a solemne oath, that within a few dayes hee should see whether his Gods could wither him out of his hands or no; and so departed in great rage.

Not long after, these come, to wit, Marlorat, Bandeville, Soquence and Cotton, and other chiefe men of the Church were brought into the palace.

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palace. But the names of the foure abode specified were onely taken, and forthwith their indictement drawne; whence presently succeeded the sentence at the instance of Birot Advocate for the King: which sentence here followeth.

The Court having been informed by the Interrogatories and confessions of the seditious in the city of Roban, and other parts of the countrey, namely by M. Jo. du Bosc of Mandreville, President of the court of Requests in Roban, Vincent Gruchet Seignior of Sequence, an antient Counsellor in the said City, Noel Cotton seignior of Barthonville, the Kings Notary and Secretary, and Counsellor also of the said City, with Augustine Marlorat Preacher and Minister in the said City, Monke and Priest, having a wife, being all prisoners in the "Conciergery of the said Court; conclusions against them being taken by the Kings Atturney generall, all and every thing and circumstance considered, the court hath and doth declare the foure persons aforesaid guilty and convicted of high treason in every particular: for the punishment and satisfaction whereof the court hath adjudged and doth adjudge the said Bosc to be drawne naked, onely a shirt upon him, on a sled or hurdle, into the old market place, and there to be beheaded upon the scaffold of the city; which done, his head to be set upon a pole and placed upon the bridge of the said City; and his body divided into foure parts to be set upon foure gibbets, for a spectacle to the beholders.

*The name of a spacious prison.*

And as touching Gruchet and Cotton it is decreed, that they shall also be drawne in like manner upon a sled before the towne house of the City, there to be hanged upon a gibbet, and afterwards their heads, being separated from their bodies, to be affixed and set up upon the bridge of the said City, and afterwards to be carried to the gibbet.

And as touching the said Marlorat, the Court testifies that he is attainted and guilty of being one of the authors of the great assemblies, which have been the cause of rebellion and Civill wars. And therefore as a punishment, to satisfie the law for these crimes, the Court hath condemned and doth condemne the said Marlorat, otherwise called Pasquier, to be drawne upon a sled, and to be hanged upon a gibbet before our Ladies Church in Roban: this done, his head to be stricken off from his body, and set upon a pole upon a bridge of the said City. All their goods and heritages to be confiscate to the Kings use, &c.

And underneath it was written;

¶ This present sentence was pronounced and executed in the presence of the Lords and Commissaries,

*Alexander Moyse, Morternle*, and *Sirond* Messengers, the last of October, Anno 1562.

*The death of Mandreville.*

MAndraville at his death shewed a wonderfull constancy, expecting the stroke without being bound, calling earnestly upon God, speaking in the just defence of the reformed Churches, in the faith of which doctrine he protested he was now prest to yeeld up his soule into the hands of God.

AS touching Augustine Marlorat, a man excellently learned, and of an unblameable life, who had the testimony even of the Papists themselves, that in his sermons he never uttered ought that tended to sedition or rebellion; they were not content to see him drawne upon a hurdle with shame and contempt, but also the Constable loaded him with a thousand disgraces and outrages; as also a son of his called Monbron slain some after in the battell of Dieur. Besides, Villebon gave him a switch with a wand, not without reproachfull speeches also. But he notwithstanding bare all indignities very meekly and patiently.

*Marlorat used disgracefully as he went to be executed.*

When he was come to the place where he should suffer, he made an excellent speech, according as the time there permitted him; exhorting Gruchet and Cotton, who were to suffer with him, to stand fast in the faith unto the end: which they also did. And yet the rage of the people not being herewith satisfied, a soldier with his sword stroke at Marlorats leg, being already dead. Upon which insolencies God within a while after executed his just vengeance: for the Captaine who surprised Marlorat was slaine within the space of three weekes by one of the basest soldiers in all the band. And as concerning his Judges, two of them dyed some after strangely; namely one of them, to wit the President, by a flure of blood, which they could by no meanes stanch: the other (which was a Counsellor) making water at his fundament, with such stinch, that none could endure to come nigh him.

*His behaviour at his death.*

*Strange judgements of God befalling such as had an hand in persecuting of him.*

As for Villebon, he escaped at no better rate; for the sixteenth day of February the Marshall of Vieille Ville, comming to Roban to take order about the affaires of Dieppe, having invited him to dinner, among other talke betweene them, sitting together after they had dined, the Marshall lamenting the miserable estate of that City, exhorted Villebon to use some meanes for the redresse of such disorders, being the Kings Lieutenant there. Which words Villebon tooke very harshly, saying, That if any would dare to tax him for not carrying himselfe as he ought in his place, he would againe tell him to his face he lyed. Which words (with often repetitions) he used after such a manner, as the Marshall being therewith very much urged, was forced for saving of his honour to draw his sword, wherewith he let drive with such violence at Villebon, that if he had not received the blow with his hand, he had cleft his head downe to his teeth. So Villebon escaped at that time with the losse of his hand, wherewith he had dishonorably smitten Marlorat at the place of execution. Which hand he caused to be buried with greater solemnity than himselfe could attain unto afterwards.

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## *A relation of such troubles and persecutions as happened to those of the Religion in the City of Caen and other Cities of France, as hereafter follow in the yeare 1562.*

### Caen.

SUch and so long continued the troubles in the City of Roban, that many were driven to escape for their lives into this City of Caen; for albeit the King had commanded, that the pilaging and sacking of Roban should not last above twenty foure houres, the seditious there continued it above twenty foure weekes; and albeit they were forbidden to carry any goods out of that City, yet the Merchants of Paris, of Amiens, Beauvais, and others besides, ceased not to load carts by land, and vessels by water: which some of them notwithstanding enjoyed not long; for such as were the receivers of these sooties were spoiled thereof by theeves which met them upon the way.

Valougnes.

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## Valougnes.

THe body of Coquebile being stripped naked was dragged by the murtherers (of this town being in low Normandy) up and down his house with all derision into a chamber of his, where the exhortations were wont to be made; and there spurning the dead body with their feet, they bad him now pray to his God, and preach if hee could; yea the Priests who were then present struck not with the points of their halbards to stuffe the mouths and wounds of the dead with the leaves of bibles, saying to the poore dead corples, Preach the truth of your God, and call upon him now to help you.

## Thalouse.

A Trumpeter and the common Cryer in the Citty called Nicholas Bolche, being commanded by the seditious to say, Ave Maria, answered with a stedfast countenance, Ah, the blessed Virgin! where is she that I might salute her? Then loking about him this way and that way, he sayd, I see she is not here, she is in heaven, and thither will I goe to find her, and so being brought to the place of execution, he dyed constantly.

## Gaillac.

THe murthers which were committed in this place were cruell and horrible; insomuch as some were forced to goe up to the top of an high and great rocke whereon the Abbey of Saint Michael was built, having underneath it the river of Tar very deep, into which they were throwne downe headlong, meeting in the passage with another rocke; on which some were burst and dashed all to pieces: and if any fell into the river escaping with life, he was knocked downe immediately by the murtherers, who attended waiting in boats upon such occasions.

Among the rest Peter Womo, the servant of an Apothecary, requested he might have leave to cast himselfe from a place higher than that from which others were throwne downe; on condition that if God should in the fall preserve him from being hurt he might then escape with life. He was carried up upon the top of the Abbey, where having made his prayers unto God, fetching his leap, he flew so right forth, that missing the rocke, he fell safely into the river, whence endeavouring to swim out, hee also was knocked down, notwithstanding their promise made to him as touching the contrary.

## Souraize.

A Poore woman called Castille Roques being a widow, aged about sixty yeares, being in her poore Cottage in the City of Souraize, was set upon by Captaine Durre, having at his command three hundred men. He caused this widow to be fast bound with cords, with another fastened about her necke all night. The next day having halfe strangled her by haling her here and there, he asked her how oft she had plaied the whore with those of her religion: to whom she boldly answered, That in their Christian meeting no such villanies were committed. Durre, fretting and fuming at this her answer, take her by both the cheekes, forcing her head against a wall with such violence, and so often therewithall, that he had almost beaten out her braines, and then willed her to give him seven hundred pieces of gold, which he sayd she had hidden: to which she replying told him she was a poore woman, and had onely a French penny; he chafing thereat *Vn tournois.* drew her againe by the necke with the cord, and then applyed rosted egges eben as they came hot out of the fire, under her arme-holes, so as they were much blistered therewith, and afterwards in derision bad her cry to her father which is in heaven. She answered, I will not cry aloud for thee, and yet hee can heare me well enough, and when his will is, he will also deliver mee out of thy hands; being more afflicted with the blasphemies which this harlet uttered, then with all the torments which she endured on her body. He having demanded her shimes with the pattents shee wore upon her feet, shee told him his cruelty farre exceeded that of the Turkes and Infidels.

Whereupon he calling her a Huguenot whore, told her, That these were but the beginnings of her sorrowes, so as if she did not disclose unto him her seven hundred pieces of gold, hee would draw her cheeks and breasts with Lard, and then fasten her to a fourme, and burne her quicke, and after mount her up to the highest steeple in the City, and cast her thence downe headlong. Well, said she, though my body fall never so low, that shall not let my soule from being carried up into heaven. This Captaine being herewith more inflamed with ire than before, seeing that none of these cruelties could shake the faith and constancy of this poore woman, he said unto her, eat this Sugar, taking loame or mortar from off the wall, causing her to open her mouth with his dagger, and to swallow it downe. But not contenting himselfe herewith, the villaine forced her to drink a glasse of Wine, which himselfe had made in her presence, and then threw the glasse, with what remained therein, in her face. Lastly, he caused her to passe along through the troups of souldiers, with intention to have had her slaine among them: yet compassion moving them to spare her, he brought her into his lodging, where this inraged Wolfe by strange cruelties would have caused her to lose her life, had not some of the inhabitants by giving him ten crownes redeemed her, and so conveyed her to her owne house, where within a short time after she finished her dayes.

## *One buried alive.*

PEter Roch, servant to the Lieutenant of Dignes, being met withall in the countrey, was buried alive, they constrained him to dig his owne grave himselfe, and so try whether it were large enough or no; unto which he was compelled by Bartholomew Chaule-grolle, and his complices.

## Provence.

### *Two women crowned with thornes.*

THe wife of Andrew Renaud being brought through Saint Martins of Castillon was stripped stark naked; and resisting such as would

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haue violated her chastity, she was whipped outragiously, then wounded with swords, crowned with thornes, then cast into the riuer, and lastly shot to death with harquebuses.

Iannetta Calvin, of the place of Cella, being of the age of eighty yeres, brought into the city of Vzignole with a crowne of thornes platted upon her head, being whipped till the bloud came exceedingly, was first stoned, and then burned alive.

## Mascon.

THe murtherers in this city having seised upon the body of Bonnet Boz in Mascon, one of the most noble houses of the same, a man of great learning, and of an unblameable life, who in other places had serued in the Ministry twenty yeares, hauing béen ransommed three seuerall times, was carried along with a thousand scoffes and triumps, smitten with fists through the corners of the streets, with crying, That whosoeuer would heare this deuout and holy man preach, should come to the slaughterhouse. Whither hauing brought him, they buffeted and mocked him two full houres.

Hée onely requested before hée died, that they would permit him to make his prayers to God. Whereupon cutting off the one halfe of his nose, and one of his eares, they said, Now pray as long as thou wilt, and then wee will send thee to all the Deuils. Then he kneeled down, and lifting up his eies to Heauen prayed with such fervency of spirit, that hée caused some of his murtherers to sigh within themselues.

Then directing his speech to him who had cut off his nose, he said, Friend, I am here ready to suffer what thou hast yet further to inflict upon me. But this I intreat of thee and thy companions, to bethinke you well of the outrages committed by you against this poore city; for know there is a God before whose Tribunall you must give an account of these your cruelties. At these words the bloud issued so fast out at his nose, that it hindred him from proceeding on in that hée was about to haue said.

A Captaine passing by cryed to the souldiers, Send this wretched man to the Deuill. Which one of them hearing, take him by the hand, and brought him to the brimme of the riuer Saone, somewhat aboue the slaughter house, pretending to wash and cleanse him from the bloud wherewith his visage was besmeared, conducting him to a boat for this purpose; into which he was no sooner entred, but he there presently turned him ouer into the riuer; wherein he striuing for life, and crying to God for mercy, these tyrants battered him with stones till he sunke under the water and so died.

Hée here in part (saith the Historiographer) the lamentable estate of the poore churches of France, during the first troubles, which ended with the end of the Duke of Guise, the principall actor therein; who was slaine at the siege of Orleance, not without the immediate hand of God, in the yeare 1562. by a poore gentleman whose name was John Poltrot, a man very desperate, but of small stature, and therefore commonly called the little Spaniard; who shooting the Duke into the shoulder with a pistoll, as he was riding to his tent in an euening vpon a little negge, was for the same fact adiudged to be drawne in pieces by foure horses, his head to be cut off, and his borne body to be burnt to ashes.

¶ *A very comfortable Letter written by Wouter Oom Prisoner and Martyr in the City of Antwerpe, and full of consolation against the feare of persecution: directed to a Brother and Sister of his.*

Grace and peace from God the Father, and from his Sonne Iesus Christ our Lord. Amen.

WEl beloued brother and sister, whom I loue dearely for the truths sake and for your faith in Christ Iesus. These are to certifie you that I am in bodily health, and enioy the comfort of a good conscience, I praise my Lord God therefore, who is able to increase the same more and more, by the powerfull operation of his holy spirit. Whosoeuer they be that will forsake this present euill world, and become followers of their Captain Christ, must make account to meet with many persecutions and afflictions: for Christ hath told us aforehand, that we should be hated, persecuted, and banished out of the world, for his names sake. And this they will doe, saith he, because they haue neither knowne the father, nor me. But be not afraid, saith he, for I haue ouercome the world. Saint Paul also witnesseth the same thing, saying, all that will liue godly in Christ Iesus must suffer persecution. And again, to you it is giuen for Iesus Christ, not onely to beléeue in him, but also to suffer for his sake. And doth not our Lord Iesus Christ say, blessed are you when men persecute you, and speake all manner of euill falsly against you for my name sake? Reioice therefore and be glad, for great is your reward in heauen. Now whereto serueth all this, my beloued, but to bring us into a conformity with our Lord and Master Iesus Christ? For Christ hath suffered for us, saith the Apostle saint Peter, leauing us an example, that we should walke in his steps: who also endured the crosse, and despised the shame, for the obtaining of that ioy which was set before him, and became poore to make us rich, 2 Cor. 8. 9.

Mat. 10. 12. Iohn 16. 3. 2 Tim. 3. 12. Phil. 1. 24. Mat. 5. 11, 12. 1 Pet. 2. 21. Heb. 12. 2.

By him also are we brought by faith into that state of grace, wherein we stand, reioycing in the hope of the glory of God, knowing that tribulation worketh patience, &c. Wherefore deare brother and sister, be not afrayd of the fiery tryall which is now sent amongst us to proue us. For what Father louing his childe doth not correct it? Euen so doth the Lord chastise those whom he loueth: for if we should be without correction, wherof all true Christians are partakers, then were we bastards and not sons. And therefore Salomon saith, my sonne, despise not the chastening of the Lord, neither faint when thou are corrected of him, for whom the Lord loueth, the same he correcteth, euen as a Father the sonne in whom he delighteth. Feare not then to follow the fot steps of Christ: for he is the head and we are his members. Euen as Christ then hath obtained full ioy & glory by suffering of anguishes and sorrowes; so we also according to his example must through many tribulations enter into the heauenly places, euen into the new Ierusalem. Let us then say with saint Paul, Christ unto me is in life and in death aduantage. Let us cry out with him, O wretched creatures that we are, who shall deliuer us from this body of death? See here how the faithfull haue desired to be with Christ: for with Abraham

Rom. 5. 2. Heb. 12. Prou. 3. 11, 12. Acts 14. 22. Phil. 1. 21. Rom. 7. 24.

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Abraham they had an eye to that holy City, which hath foundations, whose builder and maker is God. Let vs then, my beloved, cheerefully and willingly follow the Lord, possessing our soules by patience. For it is a good thing, as saith the Prophet Jeremiah, both to hope and quietly to waite for the salvation of the Lord; and good also it is for a man to beare the yoke in his youth, for such the Lord will comfort in the end, and restore unto them the joy of his salvation.

Heb.11.10.

Lam.3.26.

Loe here deare brother and sister, what consolations our God hath treasured up for us in his holy word; for us I say, whose desire it is to feare the Lord, and to trust in his grace and mercy. For the salvation of the righteous is of the Lord: hee is their strength in the time of trouble. Wherefore (q) giving all diligence, let us adde to faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlinesse, and to godlinesse brotherly kindnesse, and to brotherly kindnesse love; for if these things be in us and abound, they will cause us neither to be idle nor unfruitfull in the knowledge of our Lord Jesus Christ: The which God our Father grant us for his Sonnes sake our Lord, Amen.

Psal.37.39.

2 Pet.1. 5,6,7, 8.

Out of my hole, December the eleventh, 1562.

*Wouter Oom prisoner for the truth.*

Now because ye may see that this Letter was not without its happy effect, hearken to the relation of the History following.

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THere was one John Wolfe of the City of Audenard, who because he could no longer inhabite there, without either the danger of his life, or wounding of his conscience, his wife being great with childe, and as yet but weake in the knowledge of the Gospell, he was forced for these respects to ioyne himselfe to the assembly of the Church in Antwerpe, where thinking himselfe in safety, a neighbour of his owing him ill will accused him to the Margrave about the baptising of his childe. Whereupon being then committed, and examined where and in whose presence his childe was baptized, he without staggering answered, that he had it baptised according to the institution of Christ, by a Minister set apart to that Office. The Margrave, not content with this answer, often pressed him with sundry threats of the torture to accuse such as he knew. But the sharpest combat he endured was from his owne flesh, counselling him during his imprisonment, for the safegard of his life, to dissemble and halt between two opinions. The cause was from the inward affection he bore towards his wife and childe, being yet but young and of singular beauty; in regard whereof many of the congregation expected no other but that he would sinke under this tryall.

But in the middest of these assaults hee was heard, with prayers and sighes, to cry mightily to God to bee delivered from this temptation. Which prayers of his were heard in due season, even then when in the judgement of man he was supposed to be overcome thereof, meanes was made of bringing to his hands consolatory letters: as also the said Wouter Dom then prisoner with him, comforted him not a little by his letters. Whereby in the end he continued so strong in the Lord, as also constant in the confession of the truth, that in conclusion he received the sentence of death with the aforesaid Wouter. After which his wife came unto him, and they were permitted to talke together, bursting out each of them into such abundance of teares; that it would have moved the most stony heart that ever was. At parting, with a bitter cry hee commended her to Gods mighty protection, and his childe to be trained up in the true Religion. Soone after, hee was drowned in the tub or fat of the prison, and the next day hanged upon one of the Gibbets neer unto the City.

*whither wee ought to fly in time of temptation.*

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¶ *A relation of the troubles and martyrdome of Christian Quekere, Iaques Dienssart, and Iean de Salomez of Steenwerk in Flanders.*

To whom God gave such ability to answer their enemies demands, as if they had come from persons much more learned. Which shewes, that God measures out to all the gifts and graces of his holy Spirit, according to his good will and pleasure.

WHilest the persecution continued at this time in sundry places of Flanders, under Philip King of Spaine, and that many fled into England under the protection of Queene Elizabeth; these three above mentioned were of the same number, who ioyned themselves to the Dutch Church in London, having given publique testimony of their faith before all the Congregation. In which place they continued not long, but they were constrained upon some speciall occasions to returne into their owne country againe, taking boat about the end of June, Anno 1560.

They were no sooner arrived at Nieuport, but two of them, to wit, Iames and Ieane, endeavored to passe on to Horscot, leaving Christian to come at his leisure, because he was not well at ease, having also a fardel of small books of religion.

The Bailiffe with some others meeting him upon the way, asked him whence he came and whither he was going, as also what he was. Christian framed them such an answer that they could take no advantage against him (travelling as hee did upon the way) onely they spied about him that fardell of books, by occasion whereof they brought him backe into the City: and having learned that he came over with two others, the Bailiffe forthwith sent his lieutenant towards Horscot; who so willily handled the matter, that in the end he caught them, and brought them bound to the City of Furn. Where for a few daies they were prisoners together with the foresaid Christian; in which condition they mutually comforted and encouraged one another: but their adversaries soone separated them, thinking thereby to weaken their strength, constancy, and fortitude.

Upon the first of their interrogatories (which was about the third and fourth of July) they asked Iames why he separated from the church of Rome

Ans. Because it is not the church of Christ.

Quest. How know you that?

Answer. Because it hath neither the Word of God soundly preached, the Sacraments duly administred, nor the Ecclesiasticall Discipline after a right manner executed. Iames gave good and solid reasons hereof; shewing, that in their Church was taught, that soules must bee saved by saying of Psalles, long prayers, invocation of saints, pilgrimages, with other such vaine and deceivable hopes; yea, said the Priest, doe you thinke iudge of those who give to Jesus Christ bread when he is

Anno 1563. hungry, and drinke when he is thirsty, and cloath him being naked, &c. And so went on with multiplying many words, not suffering the said James to finish what he was about to have said. Others asked him if he could prove that they had not the true administration of Baptisme.

Answer. You have so obscured it with your owne additions, that a man can scarce discerne it to be Baptisme.

Quest. What thinke you then of your owne Baptisme.

Answ. Were I now to be baptised, I would not receive it from your Church, so well it likes me that I have received it from you. Being demanded what he said to the Sacrament of the Altar, he proved evidently how farre off it was from the first institution of the Lords supper. And as concerning the Ecclesiasticall discipline, hee uttered more of their corrupting of it, then they were willing to heare.

After this, they were examined by two friers, who were chosen out for the purpose; one of them was John Campo, superintendent of the Gray Friers of Dirmude, the other was called Peter Pennet Prior of the Carmelites in Pyre. These two examined the three prisoners first upon the articles of the faith; and then, if they beleeved that Christ was made of the seed of the woman? James answered, we are all perswaded that Jesus Christ was made of the seed of the woman, according as God hath promised, Gen.3.15. Moreover, of the seed of Abraham, and of David; and that he was in all things made like unto his brethren, sinne onely excepted.

Gal.4.4. Rom.1.3. Heb.4.15.

After many other questions upon divers points, they were asked, whether in the consecration of the Masse the body of Christ was present there or no? No, said James, It is nothing like the Lords Supper which Christ gave to them that sate at table with him: According to which institution the faithfull being assembled together, Acts 2.42. brake bread, &c. Nor shall ye find in the Scriptures, that one alone receiveth, or that the rest stood and looked on. And if Saint Paul justly challenged the Corinthians, because every one was forward to eat his owne supper apart, much more are you worthy of their reprehension. I doe therefore ranke you amongst those false prophets which our Lord Jesus Christ hath warned us of, who will say thus unto us, Lo, here is Christ, and there he is.

1 Cor.11.20.

Mat.24.23.

Hereunto the adversaries replyed, Doth not Christ in expresse words say, This is my body; This is my bloud?

Answer. The words must not be taken as they sound in a literall sence, for so they shall have no agreement with other like places of Scripture. You know the words belonging to the antient Sacraments were expounded by the holy Ghost himselfe; Circumcision is called the Covenant, and the Lambe is called the Passeover, albeit they were but the signes thereof.

They asked if God were not omnipotent.

Yes, said James, but yet he will doe nothing against his Word.

Quest. If the bread be not changed, why doth Saint Paul affirme, That whosoever eats of this bread unworthily, eats judgement to himselfe, not discerning the Lords body.

1 Cor.11.29.

Wee acknowledge all this, said they, because a man ought to examine himselfe, before he presume to come to that holy banquet, for in the Supper we receive not only bread and wine, but doe also truly partake of the body and bloud of Christ, as Saint Paul teacheth us.

1 Cor.10.16.

Matrimony. In the fourth place, they were asked if mariage were not a Sacrament? No, said James, for sacraments are not things indifferent to Christians, as mariage is; for Saint Paul saith, he that gives his Virgin in mariage doth well, but hee that gives her not in mariage doth better. We hold wedlocke to be an holy ordinance of God, instituted in Paradise from the beginning of the world, honoured by Jesus Christ with his first miracle, yea we adde further, that as mariage is honourable among all, and the bed undefiled, so whoremongers and adulterers God will judge.

1 Cor.7.8, 29.38. Gen.2. John 2. Heb.13.4.

Quest. But saint Paul saith, it is a great Sacrament.

Answer. Why doe you forbid it then? But that place of Paul by you alledged is not to bee understood of mariage, but is meant of that speciall mysticall union and Communion which is betweén Christ and his Church.

Ephes.5.32.

Quest. They asked him if confession were a Sacrament.

Confession.

Answer. I finde but two Sacraments mentioned in the New Testament. If you can finde out any more, you shall doe well to shew them. But as touching confession, it is to God, to whom we must confesse our sinnes, according to Davids example, and of the Prodigall sonne, and sundry others, who with true repentance acknowledged their offences to God, who is faithfull and just to pardon and forgive them. But to confesse them to a priest, it is so farre off from being necessary, that I hold it altogether unlawfull. These Fathers had their refuge to their wonted place of saint James, Confesse your faults one to another.

Psal 32.5. Luke 15.18. 21. 1 John 1.9. Iames 5.16.

Answer. The Apostle would have us to confesse our faults to such as we have wronged by word or deed. Also God enjoynes us to reconcile our selves one with another by such a confession, if we would obtaine pardon of him.

Mat.6.12. Mat.16.19.

Then they alledged that place of saint Mathew, That whatsoever they bound on earth was bound in heaven.

Answer. Christ speakes there of Ecclesiasticall discipline, which ought to bee observed amongst Christians, by admonitions, and then by applying the censures, according to the doctrine of the Gospell, that so obstinate sinners may be cast out of the Church. But all the world may see that you know not what this true discipline of Christ meaneth, nor what a right Ministry is in your Churches.

Quest. At least you acknowledge Extreme unction to bee a Sacrament, seeing Saint James speaks so clearly of it.

Extreme unction.

Answer. The anointing that Saint James speakes of is nothing like to your anointings. For that was a miraculous anointing for healing of the body, and that, whilst the gift of healing was usuall in the Church. But you anoint such as lye drawing on, and doe it for the salvation of their soules. It is needfull, I grant, to send for the Minister, to comfort the sicke, and to pray with them and for them, but not to besmeare and grease them.

Iames 5.14. Marke 6.13.

Quest. Well, what say you to Confirmation? is not that a Sacrament?

Confirmation.

Answer. In all the Scripture (said James) do I not finde such a thing as your confirmation, as you now use it, and therefore I know not what it is. Here they caused the Register to write, Non credit.

Then came they to the order of priesthood, and asked if that were not a Sacrament.

Answer. No, no more than the rest. I am not ignorant that S. Peter cals the faithfull a chosen generation, a royall Priesthood, an holy nation, a peculiar people: nor yet where Saint John saith, that Christ hath made us Kings and Priests; but what is all this to your Bishops and Priests?

1 Pet.2.9. Rev.1.6.

Quest. What thinkest thou of the Pope.

Answer. I thinke him to be the same that Daniel

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niel and Saint Paul foretold he should be. For he shewes himselfe such a one as they have described him to be, comming with false signes, and lying wonders, sitting in the Temple of God, and exalting himselfe above all that is called God

2 Thess. 2. 9. 10.

1 Tim. 4. 3. forbidding marriage, which God hath ordained, and meat which God hath commanded to be received with giving of thankes.

Purgatory. Question. What say you then unto Purgatory?

1 John 1. 7. Answer. We acknowledge none other Purgatory, but the blood of Christ, which only cleanseth us from all our sinnes.

Quest. Doe not the Saints pray for us, and ought we not to pray to them?

Prayer to Saints. Answer. God alone is to be worshipped, and prayed unto. Whilest the Saints were on earth they would not endure to be adored. Acts 10. 25, 26. Which they then would rather have permitted (being clothed with corruption, and with naturall desires of being honoured) then now when they have put off all carnall and humane affections. The Angels themselves would not accept of Divine worship, Revelat. 19. 10. and 22. 9. They had many other disputes, which James could not write for want of paper, as he intimated to them of the Church.

The fourteenth of August they were examined the third time by Peter Titleman Dean of Renay, Inquisitor generall of Flanders, whose cruelties and extortions were exercised upon all the faithfull, in all the persecutions and deaths which they suffered in the said Countrey. This morning was brought before him Jane Solomez, of whom he diligently enquired of these of the City of Stæne werke where she was borne; but especially if she knew one Charles Manderkato, a man renowned among the faithfull there. She answered she knew him, but he was now dead. After he had asked her name, he questioned with her, especially about the Sacraments, yea somewhat concerning the Lords Supper, holding her in these discourses about two houres before him.

To James Wiensart he propounded no questions, but came about him with these flattering speeches; My son, you are yong and in the prime of your youth: Therefore the Magistrate of this City is very desirous you should be withdrawne from holding this new doctrine, that so you might be brought againe into the right way; but as I understand, you so persist therein, that there is no removing of you. James answered that it could not be called a new doctrine, which was built upon the Prophets and Apostles.

To whom the Inquisitor replyed, That Martin Luther was the first that broached it.

Answer. And what say you then to so many learned men which lived before him, as Jo. Wickliffe, John Hus, &c. and some after him, as Calvin, John Alasco, Martin Piccon, and others in England, France, and Friesland? And though neither you nor I knew them, God knowes them as

1 Kin. 19. 18. well as he did the seven thousand of the godly, whom Elias in his dayes was ignorant of. The Inquisitor, persisting in his old song, pressed him with the succession of his Prelates and Bishops. James put him in minde of another marke of the true Church, namely that it was alwaies under persecution; and thence inferred that himselfe was a true member thereof.

The Inquisitor said, we are now persecuted in England: for now they begin to imprison some of our Priests there.

Answer. It is true that Boner late Bishop of London was committed to prison, but not for his good deeds. The rest of them have their liberty.

Now this Inquisitor among other matters willing him to shew what service was due to the Virgine Mary, said, Is it not written, Honour all men? And what honour owe we then to the mother of our Lord Jesus Christ? 1 Pet. 2. 17.

You give her (said James) a godly honour in bowing the knee before an Image of wood or stone, praying thereto as to your God. You may be ashamed of such abhominable practises and blasphemies. Much other reasonings they had, which the said James, for lacke of paper and leisure, could not commit to writting.

The same day in the afternoon Christian Luckere, who was put into prison apart, was also presented before this inquisitor, and examined upon many Articles. In all his answers he shewed much courage; and when the other went about to prove that Jesus Christ was corporally present in the Sacraments, Christian used five or seven strong reasons to the contrary drawne out of the holy Scriptures, That it could by no meanes be granted, being repugnant to the truth. The adversaries perceiving the constancy of these three prisoners, sought by all meanes to vere and weaken them. First they severed them one from another to deprive them of mutuall comfort and consolation. Secondly, gave charge, that in visiting them none should be so bold as to bring them ought to eate or drink. Thirdly, They were sollicited by wicked ones to yeld, and not wilfully to hazard their lives. Moreover, they had many other great provocations; and therefore by their Letters instantly requested the continuall prayers of the Churches to God for them.

When the godly strangers in England were advertised of these their assaults, they sollicited their Superintendent Edmund Bishop of London, at the request of the Archbish. of Canterbury, and others, to send Letters to the Magistrates of Furne, intreating that they would release these three prisoners, whom they had apprehended as they passed along by the high wales side, without any misbehaving of themselves, or holding any dispute with any, and were innocent in regard of committing ought against the Lawes of the Countrey. As touching their Faith which some called into question, they should not for that be molested; because in like manner her Majesty hath given free power and leave in case of Religion hitherto, that none of the Subjects of the Low-Countries, comming into England, and carrying themselves modestly, should be medled withall. But if they shall deale so hardly with those of the Religion, who have submitted themselves as her Majesties subjects under her protection, then she shall be constrained, though to her great sorrow, to mete out the same measure to those of other Nations; but she hoped and expected the contrary, both from the wisdome and equity of the Magistrates of Furne.

These Letters were dated the 26. of July 1560. and subscribed,

*Matthew Archbishop of Canterbury.*
*Edmund Bishop of London.*
*William Meyne.*
*William Haddon,*
*Master of the Requests, &c.*

The Magistrates of Furne having received these Letters sent them to Bruxels, where they were read before the Kings privy Counsell. But to extenuate the authority thereof, it was noised that they were forged by some Lutherans: so as in the end they resolved (notwithstanding) to proceed against the said prisoners, according to extremity of the Lawes established by the King.

Now

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Now these of Furne having in vaine by all meanes allayed to turne the prisoners from their Faith, they resolved to execute them. Many of the City, and others not dwelling far off, hearing the report of their purposed dispatch, prepared to come to the sight thereof, thinking it would have been on Wednesday which was Market-day. But the Magistrates taking notice of the multitude were somewhat amazed, and caused him that was to doe execution to ride through the middest of the Market at high noone, as if he had been taking his journey out of the City, and so to make the people beleeve that they intended not their execution as yet. But on Wednesday towards the evening, the chiefe Bailiffe accompanied with some of the Magistrates, came secretly into the prison, soliciting each of the said prisoners with many intreaties and intising perswasions to recant; promising to set them free forthwith, if they would speake but one word to that purpose. But the Lord strengthned them so, that they overcame this dangerous assault. The adversaries, seeing their expectations frustrated, caused all things the same night to be made ready for their execution the next day; to wit, chaines, stakes, fagots, &c. Now the Lord, who hath the disposing of the moments of time in his owne hands, disappointed this project by a vehement shower of raine, which he sent, continuing all the forenoone.

The two Fryers formerly mentioned were called for; each of them accompanied with one of their own coat. These began to assaile the prisoners from morning till eight of the clock, either to weaken, or else to turne them from their faith. Which because they could effect neither upon James nor Christian, they dealt with Jane, thinking to have prevailed with her; but to as little purpose as with the two others. Being thus disappointed of their hopes, then they fled to their accustomed lies, which they term Fraudes pieuses, pious beguilings, saying thus unto her; Will you only shew your selfe singular in cleaving to this opinion, whereas your prison fellowes have renounced it?

The holy Virgin was nothing abashed thereat, but gave them this answer, That she could not beleeve it; and albeit it were so, yet would shee never goe back from so certaine a truth, grounded not upon man, but upon Jesus Christ.

These lying Fryers, nothing prevailing with her neither, went their way. Then the prisoners encouraging one another, and preparing themselves for death, sang the seventy fourth Psalme. The Magistrates of Furne, that they might with the more security execute their sentence, caused the gates of the city to be shut; and yet many got in, leaving their swords and staves at the gate. Now as they brought the prisoners along to the towne-house, every one as they went reached forth their hand to them, and bad them that they should be of good courage.

Appearing before the Magistrates they were denounced heretiques. To which Christian, in the name of the rest, said, Not one of your doctors can prove us heretiques, nor can they convince us by Scripture. It was replyed that they sleighted the Sacraments. To which they freely answered, We hold and allow those Sacraments instituted by God, in much more reverence than you. Upon this the Magistrates consulted together apart, and after a while came to their seats again, pronouncing sentence against these three, viz. to be strangled, and then burned or scratched, and the remainder of the bodies to be hanged on the gibbet. They thanked the judges for their sentence; yet advertising them well to bethinke themselves of what they had done. As they were passing forth of the house to be led to the slaughter, many of the godly bad them farewell; comforting, incouraging, and exhorting them to continue constant. Whereat the head Bailiffe being much vexed pushed Jane so violently with his foot, that she fell downe the staires, at which the people were much moved. Christian went formost, Jane next, and James followed. In beholding of which spectacle few there were which brake not forth into sighings, cryings, and teares, whilest they gave the people so holy and godly exhortations. One of the Monks called John Vels, being by, gave to Jane (many of good credit hearing it) this counsell in his Language, Fight valiantly, the crowne of immortality is ready for you. Whilest the executioner began to fasten their neck and feet with chanes to the stake, they sung the hundred and thirtieth Psalme, Out of the deep.

Fryer John Campone, being impatient of such an harmony, yelled out like a mad man, saying, This shewes you are not Christians; for Christ went to his death weeping. One in the middle of the assembly cryed as fast on the other side, Thou liest thou false Prophet. Having finished the two first staves of the Psalme, the hangman being about to strangle Christian, the other two ceased, crying to their brother; Be of good cheere and play the man. And Christian, lifting up his eyes to heaven, said twice or thrice, Lord God heavenly father into thy hands I commend my spirit. And then againe, Lord forgive their sin who have put us to death. James and the maide made the like prayer. But because James was last strangled, and the people moved with compassion began to stir, the hangman kindled the fire upon James being but halfe strangled. The people seeing him to die in the midst of the fire, were yet more moved, so as the tormentor being in a maze got a staffe out of a Boat headed with iron, and smote the Martyr twice or thrice on the right side, to make an end of him. These three having a while lien in the fire, they were carried thence in a cart to the gibbet, where being put apart upon three poles they were afterward taken downe and buried.

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## *Nicaise of Tombe born in Tournay, Martyr.*

Whose constancy is to be imitated and followed of every good Christian, in suffering for the truth of the Gospell.

NIcaise dwelling in Tournay, and following the trade of Say-making, towards the end of his life, was then by the mercy of God brought to the knowledge of true religion. Now that he might be the more throughly instructed therein, he went with his wife and family into the City of Wesell in base Almaine. In which City there was at that time an assembly of strangers, and especially of those who are called Wallons, exercising themselves in hearing the word of God purely preached, and in receiving the holy sacraments. But Satan the mortall enemy of Gods children, envying their happinesse, soon after troubled this assembly in such wise with sundry questions, that some retyred to Frankfort, others to Strausburg, and some to other places. Nicaise returned to Tournay whence he came, not to communicate there with the superstitions and abhominations in which he had formerly been inwrapped, but to joyne himselfe to the Christian assembly which met together in that place; to manifest the truth of that heavenly knowledge, which he had received out of the word of God.

Where notice being taken of him, they received him into their Society, amongst whom he carried himselfe in so Christian a sort, as they well perceived

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ued him to be a man of an holy conuersation, ioyned with an earnest desire to aduance the glory of God, and the kingdome of Christ, in the edification of his Church. Now forasmuch as affliction is the true touchstone whereby the faithfull are discerned from Hypocrites; Nicaise then shewed outwardly what he was within. For being importuned to take an oath from those who were deputed thereunto by the King of Spaine, to liue according to the custome of the Romish Church, and to obserue the traditions inuented by her; he, notwithstanding the threats and iniuries done vnto him, constantly held out against the said oath, not casting how deare it might cost him in the end. Some of his kindred wished him at least-wise to withdraw himselfe aside for awhile into another City, till the vrging of this oath was ouer, as also that his wife should change her lodging in his absence.

2 Thes. 2. 9. 10.

To this counsell he consented; but the Lord, who gouernes all our intentions and purposes, had otherwise determined of him, namely to set him forth as an example of constancy vnto others, and to beare witnesse so farre to the truth of the Gospell, as to seale the same with his bloud, by staying him at that time in the City. For being ready to take his iourney, a neere neighbour of his, being an enemy of the Gospell, accused him to the commissioners for one that neither had nor would take the oath according to the forme appointed. Nicaise requiring to heare the tenour of the oath, before he would make them an answer, they told him that he must sweare to keep & obserue all antient customes; to receiue in the sacrament of the altar his creatour thrice in the yeare, and on Sundaies and Holidaies to heare Masse, morning and euening. As soone as hee had vnderstood their meaning, hee told them, hee intended not at all to take any such oath, nor to wound his conscience in consenting to things so manifestly contradicting the word of God; therewithall yeelding them the reasons of this his resolution; accusing as well them for vrging such an oath, as those also who gaue their consents thereto. Vpon this he was committed and laid amongst fellons, in the Gaole called Pipigne, vntill Friday the twelfth of November, on which day he receiued sentence of death; namely to be bound and led into the Market place of the City, and there vpon a Scaffold to be burned and consumed to ashes.

Having heard this sentence, as he rose vp, hee said, now praised be God; and as he was about to haue spoken more at large, the Procurer fiscall bing present prevented him, and thrusting him forward bad him march on. By and by they brought him to the place of execution; and as it well fell out, hauing no Priest accompanying him, when he was come downe to the Market place, a neere friend of his comming to him commended him to God, and so they kissed each other.

„ which is a watch tower standing before the City hall where the Clocke is.

Being come nigh to the „ Befroy of the City, seeing there a great multitude of people, who were assembled together to see him passe by, lifting vp his voice, he spake thus; O yee men of Tournay open your eyes, awake ye that sleepe, and stand vp from the dead, and Christ shall giue you light.

He also prayed all whom he had any way offended to forgiue him, as he for his part was ready to forgiue all the world. The people hearing him say so, began to be moued, and to make a great muttering. The multitude also that were come together were so many, that the souldiers who incompassed the Patient (being now ready to suffer) could neither march nor keep ranke; so as they were about to shut. Which the people perceiuing began to be moued so much the more, so as there had like to haue bin a great tumult. But going on they drew nigh to the place where the scaffold was.

Nicaise all the while spent the time in prayer vnto God, and being at the place of execution, hee vttered these words; Lord, they haue hated mee without a cause; and ascended vp ioyfully to the scaffold: where the Tormentors readily receiued him, and led him to the stake; and as they were fastening him to it, he said, Eternall Father, haue pitty and compassion vpon me, according as thou hast promised to all that aske the same of thee in thy sonnes name. Other prayers he made there to his God, and so continued to his last gaspe. And albeit the multitude made such a noise, and the beating of the drummes hindred his words from being all fully heard; yet he so often pronounced, and that with such vehemency, the word Iesus, that it notwithstanding might plainly be vnderstood as long as the breath was in his body. And thus yee haue heard the godly life and blessed end of this constant martyr.

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¶ *Martin Bayart, Claude du Flot, with Io. Dantricourt, borne in the Countrey of Artois, and Noel Tournemine, of Hering neere Seclin, Martyrs, 1566.*

YOu may easily discerne by the former Histories, that the cruelties exercised against the Faithfull in Flanders nothing diminished the increasing of them; for the innocent bloud thus shed was a meanes to bring many ignorant soules to the knowledge of the Truth. These foure aboue named, dwelling in the City of Lisle, walked in the feare of the Lord, with zeale according to knowledge, as the event well manifested.

There was a Iesuit in the said City who had a seruant that was cousin to one of the Martyrs, with whom they laboured, not without some perill, first to shew him the odiousnesse of that sect, and then to instruct him in the doctrine of the Gospell. To which purpose they lent him a booke containing good instructions drawne out of the holy Scriptures. The silly fellow, not considering the hurt that might follow, shewed it soone after to his Master. The false Prophet by and by knew that this booke was not forged vpon his anuile, and therefore diligently enquired of his man where he had it. Now that he might with the more expedition attaine his desire, he gaue him a piece of seuen stiuers, telling him he should do well to bring him to the knowledge of them from whom he had receiued it; which was not hard to doe, in regard they all foure wrought vpon their Trade (which was to dresse sayes) in an honest widowes house who professed the same Religion with them.

The Iesuite comming to the knowledge hereof failed not, according to their guise, to reueale it to the Magistrate. Now lest he might be suspected to be the betrayer of them, the For withdrew himselfe the same time out of the City, whilst on a Saturday morning about two of the clocke these foure were apprehended and imprisoned by the Magistrate. It fell out the same day, that certain writings were set up vpon the Towne-house against the horrible tyranny of the Spanish Inquisition, which was then intended to be brought in and executed throughout the Low-Countries, which no doubt was the meanes whereby the Magistrates were the rather incensed against the prisoners. But forasmuch as they were not found guilty of having any hand in this businesse, they were onely examined about matters concerning their

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their Faith. To which they answered with such courage and constancy, without varying or wavering, that the Jailour wondred how they could answer the Judges so directly and pertinently (as it were with one consent) being notwithstanding severed one from another in the prison.

The second of March, 1566. they were condemned for heretiques by the Provost of the City, to which they replyed, that if they were Heretiques then Gods word must needs be heresie, which could not be; and therefore they freely protested before all, that they were Christians, and held nothing but that which was agreeable to the word of God. They were asked if they would submit themselves to the will of the Magistrates. They answered they would submit themselves to the will of God. Then was sentence of death forthwith pronounced upon them, which was, that they should be burned alive before the Tourne-house. When they were brought out of Prison to be executed, Noels father came and embraced him, and kissing him said, Art thou led my son in this sort unto death? This is nothing, Father, said he, for now am I going to life. And howsoever Noel wept in going up to the Scaffold, seeing his father so dissolved into teares; yet recovering himselfe, and being armed with new courage, he cryed, O yee Priests, if we would have gone to your Masse, we needed not to have been here: but Jesus Christ never commanded nor instituted any such thing.

The Priests standing at the foot of the scaffold laboured to make the people beleeve they were Heretiques, and that their faith was the faith of devills, because they rejected the Sacraments. But to that one of them answered, that their Faith was nothing like to that of devills; and as touching the Sacraments, they held so many as Christ ordained. Then said Martin, suffer us to die in peace, for we are in the right way, and are going to Jesus Christ, hinder us not in this our journey; with these and the like speeches the Priests mouthes were stopped, not daring to come up upon the Scaffold, as they were wont to doe.

John Wauticourt comming up recited the articles of the Creed, adding somewhat by way of exposition upon every Article. Those who knew him before his imprisonment marvelled to heare him speake so judiciously. The executioner thinking to please his Masters offered to gag him: but the patient promised to hold his peace. Yet being straitly fastened to the stake by the necke, he said to the people; O my friends, were it for speaking wickedly that they commanded me to be silent, it were somewhat, but I cannot be permitted to speake unto you the word of God, and with a loud voice said, Who shall separate us from the love of Christ? shall tribulation, or anguish? O Lord, we are delivered to death for thy sake, and are appointed as sheepe for the slaughter. But let us be of good cheere my brethren, for wee shall be more than conquerours, through him that loved us.

Mat. 7. 14. The other three on their parts cryed and said, This, this is the way that leads to life; this is the strait way by which we must enter thereinto, as Christ our Lord hath taught us. Noel likewise said, Enter you my brethren, and whilest I am alive pray for me; for after death prayers prevaile not. When all of them were fastened to their stakes, and covered with faggots, with fire ready to set thereto, they began with one voice to sing the first part of the seven and twentieth Psalme, and after that the song of Simeon to the end: after which the fire began to be kindled, in the middest whereof they were heard to cry ten or twelve times to the Lord, especially John and Noel, with loud voices calling and saying; Lord receive us this day unto mercy, and unto thy kingdome. And thus ceasing to cry any more, they yelded up their soules into the hands of God. This constancy of theirs, proceeding from the worke of Gods Spirit, was not without singular fruit, for the inlarging of the Church; for many being touched therewith went home thence, as if they had gone from a powerfull sermon.

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### ¶ *Francis D'Alost in Flanders, Martyr, in the yeare 1566.*

THis yong man, being by his trade a Cutler, during the time of his ignorance frequented the Court much, and took great delight in the vanity of this world, which got him much respect of many, but chiefly among those of the Romish Religion, namely Priests and Monkes, who willingly conversed with him, taking much contentment in his carriage and course of life. But as soone as God of his goodnesse by the meanes of his word had revealed unto him his son Jesus Christ, he by and by altered and changed his former conversation: for having before lived in great dissolutenesse, he now sharply reproved such as he knew to follow sinfull wayes; yea, he often taxed the Priests as well for their scandalous living as for their false doctrine, wherewith they abused the people; but principally for making them to fall downe to such a god as could not defend nor keep himselfe from Rats and Mice, and which is worse, to offer it up for the sins of the quick and the dead.

For these with other such like speeches, those who erewhiles loved him began now to turne their love into hatred, insomuch as he was faine to flie from them, yea, and out of the Countrey also, being banished thence; threatning him, that if he were taken there againe, he should be put to death, not as an heretike, but as one having offended the penall Lawes. But not long after the Lord wrought such an alteration not only in the Politicall but in the Ecclesiasticall state also, that not the Lawes concerning heresie alone were disanulled, but free liberty was granted to the Faithfull of the Low-countries, to returne home into their houses againe, and to have the exercises of Religion, publikely and openly. Among these Francis returned at that time unto the City in which he was borne. But this freedome so suddenly granted lasted not long. For the devill, not enduring the light so to shine out, stirred up Imps afresh to oppresse the godly. Francis then apprehending the danger, was minded one morning to depart out of the City; but God had another worke for him to doe. For as he was passing along, he was apprehended in the streete by one of the City, who with the Bailiffe met him. The Bailiffe would faine have baulked him, as if he had not seene him; but said the other, here he is, hold him fast; so they took him. Being conducted to prison, among other speeches he said, now yee have taken me, you thinke to deprive me of life, and so have your will of me, purposing my great dammage and hurt; but you are deceived, for it is all one, as if you take Counters from me, to fill my hand with a great summe of gold.

In prison he had many disputes with Priests and Cloister-men. But the Jailour of all other dealt harshly with him, who could not endure to heare him speake of God. But if at any time he heard him sing Psalmes and spirituall Songs, he would rage like a Bedlam. Once being very drunke, he let open the prison doores, and sitting on a bench he called to Francis, saying, come out thou naughty

and

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and wicked heretique, I will now see, if thy God can deliver thee out of my hands. Francis said, as the case stands it might easily be effected: If I were minded to escape away now, as I was heretofore, I could easily doe it, but I will not; for God hath called me to suffer, and not to flie away, and therefore I will not resist, but rather obey his will.

The drunkard hearing him speake with such mildnes, and moderation, and seeing that he would not come forth, being provoked thereto by him, in his fury he tooke up his stoole on which he sat, and laid at him therewith, so as he had felled him to the ground, if the servant had not stepped betweene, who take it out of his Masters hands by force: yet was the poore prisoner very sorely hurt, and lay long in the Chirurgions hands before his head could bee healed. But to make him amends, this cruell taylour dieted him so strictly both for meate and drinke, that hee had died with hunger, had not God inclined the heart of his servant now and then, to relieve him, by conveying meate to him in secret.

After the Lord had thus by sundry trials proved the patience and constancy of this his good servant, the Magistrates of the City of Alost consulted how to put him to death, having oft called the Executioner to this their consultation; but they could not agree in the manner how to effect it. Some were of opinion it were best to have him put to death secretly in the prison; others advised to execute him openly, lest they should incurre the blot of being murderers. In the end waxing more hardy, having long detained him in bonds, they called him forth into judgment, and pronounced sentence upon him, which was, that because he had done contrary to the Kings Lawes, in returning againe to the City from which he was banished, he had therefore deserved to die, seeing also hee held certaine opinions directly opposite to the Church of Rome.

Francis hearing his sentence read, without any shew of distemper, said, Now seeing you are so thirsty after bloud, I willingly yeeld it into your hands, and my soule into the hands of my mercifull Lord God Almighty. Francis, said they, we command you to hold your peace; for if you will not, wee will take order to bridle your tongue. Hee then promised them to obey their command. As hee went to suffer hee used that speech of the Apostle saint Peter, I must now shortly put off this my earthly tabernacle, which the love of Christ Jesus my Lord constraines me to doe. Being come into the market place where he was to be offered up a sacrifice, he kneeled downe; and having ended his prayer, he sayed to the executioner, doe now what you are commanded, the will of God bee done: and so presenting himselfe cheerefully to the stroke of death, he was beheaded the first of May, in the yeere 1566. his body being afterwards exposed to the foules of the aire for a prey.

2 Pet. 1. 14.
2 Cor. 5. 14.

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## ¶ *John Tuscaen of Andenard in Flaunders, Martyr, Iune the eighth, Anno 1566.*

Behold here how God meant to awaken the men of this time out of their brutish security, as it were with a thunder clap from heaven.

THis young man a maker of Tapistry about the age of two and twenty yeeres, the son of one called Simeon Tuscaen dwelling in the suburbs of Andenard, was trained up from his youth in all godly nurriture. He hearing newes that things went more aukly to passe in Brussels then hee could have wished, determined in himselfe to make it knowne by the effect, that the adoring of a breaden God, which the Romish Church so much worshipped, was nothing else but an abhominable and execrable sacriledge. Having cast to and fro in his minde, and thoughts, the weightinesse of the busines he was to undertake, at length hee determined to demonstrate the same more fully and apparently in a publike assembly, which was the thirteth day of May in the said yeare 1566. (which after the custome of the Romanists is called the feast of God, or Corpus Christi day.) Now by reason that two Cities of Andenard and Pamelle are joyned as it were in one, there were two Temples dedicated there, not to the Lord, but the one to saint Walburgne, called the Church of Andenard, and the other to their Lady, which is within the jurisdiction of the Lord of Pamelle.

John Tuscaen directed his course towards this Church, to performe that which long before he had in his owne thoughts projected. Being come into the Quire of the Church in Pamelle, beholding there a multitude of People utterly estranged from the true worship of God, ready to fall downe and prostitute themselves before a breaden cake, forthwith (not casting what should be the issue) being urged thereto through a zeale of Gods glory, drew towards the Priest, while he was elevating and shewing the people that which they call the host; and with great vehemencie snatched it out of his hands, cast it to the ground, and brake it all to pieces, speaking with a loud voice; see here, my Masters, your godly God, who you see is not able to helpe himselfe, but is here broken all to pieces. How long, how long, O ye senselesse Priests, will you thus defile the holy supper of the Lord? shall wee never see an end of your filthy Idolatries? If the authority of the holy scripture can nothing move you, yet at length be warned and admonished by this present example, that there is not a jot of divinity in this bread, seeing it is subject to be thus handled: will yee worship a dead Idoll, your selves being living men?

At this so vehement and bold an exhortation, accompanied with such constancy, all the people there present stood amazed and in such an extasie, (but yet withall such a noise and bustling throughout the Church) that the Curate of the parish, who before was in some by-corner there, comming towards the Quire, met Tuscaen, as hee was passing through the preasse without any feare or let. The Curate saluted him, not knowing what he had done, much lesse suspecting that he was the cause of all that tumult and stirre; for he was his cousin. Notwithstanding John would take no knowledge of his salutation, but began to reprove him for deluding and abusing the poore silly people, being their overseer; for a day will come, said he, in which you shall render an account to God for them. In the hearing of this, the Curate called upon the people to lay hold upon the said John Tuscaen, as hee was going out of the Church faire and softly. So that it had been easie for him to have quite himself out of their fingers, if he had but hastned his pace a little, because none offered to touch or apprehend him. The Curate seeing that, delaied not, but with all speed got him to the under Bailiffe of Pamelle, by whose outcries and importunities the Bailiffe could doe no lesse but goe with him to apprehend the great Heretique. As they were making towards him, hee shewed no more semblance of escaping, then before.

Then they take and imprisoned him without

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any resistance. Dinner being ended, he was presented before the Magistrates of Pamelle to be examined in the presence of the Curate: after they had enquired of him who they were that incited and set him on to doe such an outragious act unto the host, they asked him what he held the bread in the Masse to be, and whether he did not beleeve it was the body of Christ: If, saith he, you consider well what the Angell sayd to the Apostles at his assumption. viz. Act. 1, 11. this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seene him goe into heaven; You may plainely discerne that we are not to seeke him here below.

Where Christ is to bee sought.

After many other questions and answers, being sent againe to prison, he was the second time examined: and being asked whether he was himselfe when he did it, or distracted? Hee answered, That he had done it, not rashly, but upon mature deliberation. Being further demanded what should move him to commit so hainous an act? If this, saith he, seemeth so strange unto you, then I pray you tell me who moved Moses to breake the Tables of stone written with the finger of God? They perceiving that he secretly aimed at their Idolatrie, sent him to prison againe.

Exod. 32. 19.

The eighth of June he was brought betimes in the morning into the judgment Hall, to receive their sentence which was to be pronounced against him; where two friers Minorites were purposely sent to see if they could turne him from his constancy: to which purpose asking him, if he did not beleeve that God was included in the bread which is lifted up in the Masse? He answered them by another question; namely, whether the Potter could make a pot? They sayd yes, but what was that to the purpose? He asked them againe, if the pot could make a Potter? The good fathers, seeing whereabouts he went, forthwith left him. When he saw he had thus stopped their mouths, he thanked God.

Then the Magistrates of the city went up into the judgement seat, and gave sentence against him; which was, first to have that hand stricken off, with which he had taken the Host out of the priests hands, and his body to bee burned to ashes, which afterward was to be scattered into the river.

Hearing this sentence hee was very joyfull, thanking his Judges, and the Lord of Pamelle. But the Bailiffe of Audenard willed him rather to aske forgivenesse of God and of the people, for the offence he had commited. If I have offended any (said hee) I aske them forgivenesse. Then was he led forth to be executed; and as he went, he sung in his own mother tongue the Lords prayer with such confidence, as argued the inward peace of his Conscience, in dying in so good a quarrell.

The tormentor willed him to stretch forth his arme that his hand might be cut off; which he did, suffering the same with such a patience, as if hee had felt no paine. And then with his eyes lifted up to heaven, he said, O Lord God, it is for the glory of thy name that I endure these things: inable mee now with strength from above, that I may finish this sacrifice. Forthwith the fire was kindled, which made him at the first to shrinke a little; but by continuall and ardent prayer to God the violence of the torment was abated and allwaged. Now standing in the middest of the flames, his body being in a manner halfe consumed, hee shewed apparent signes unto the beholders of his invincible courage, by holding up as well as hee could, his armes on a light fire.

Thus was this valiant Martyr handled in the presence of multitudes; which caused many to cleave the rather to the Doctrine of the Gospell, seeing him dye so constantly. The River of Escant received his ashes, that the Sentence given upon him might be fully accomplished.

## *Martin Smetius Martyr, Anno 1567.*

MArtin Smetius being prisoner in the Castle of Wilvourd, there came to him a Frier to examine him, and with a purpose to turne him from the Faith. But Smetius being a man learned, and of a quick understanding, remained constant, which so confounded his opposite, that hee went alway with shame. The Fryer invented a recantation, to which it was reported that Smetius had subscribed. But an Elder of the Church, whose name was Cornelius Specor, comming to the knowledge thereof (by the helpe of friends) got a sight of the said Recantation. Who in the presence of divers friends conferring a certaine Letter (which Smetius had put his name unto) with that writting, found it in nothing to agree therewith, and therefore the recantation to bee meerely counterfeited. The eighth of February being Saturday, Smetius having his feete tied under an horses belly, on which he was set, was thus brought to Wilvourd to the "Provost (who himselfe was afterwards hanged for his villanies.) His Sergeants passing immediatly along with him through Malines, went towards Malladery of Wallen, where finding a ladder set up to an oake, they hanged him thereon. Smetius being on the Ladder used these words; Lord forgive them, for they know not what they doe.

And then singing certaine verses of a Psalme, he yeelded up his soule into the hands of the Lord.

" Hee was apprehended by his Provost with 20. horsemen as he was preaching at Malines. When Smetius saw them, hee exhorted the congregation to be quiet, for they are come, said he, to take me: but the assembly was by and by scattered.

## ¶ *Master Iohn Goris and Ioris of Asschen Martyrs, Anno, 1567.*

IOhn Gozis Chirurgion, borne in Audenard, travelling towards Gaud, was betrayed by two spies, who signified the same to the Bayliffe; himselfe also going the same way whither Gozis was travelling before him. The Bailiffe, hirting after the bloud of this poore innocent, rid on till hee had overtaken him, asking him whether hee went? I am going, said Gozis, to the Parish of Nazaret. And I purpose also, said the Bayliffe, to goe thither, wee will beare you company. Having passed on thus a little way, the Bayliffe thinking himselfe sure of Gozis, began to lay hands upon him. Gozis seeing that leaped over a ditch, and got into a little wood. The wood was presently beset with Countrey people, and being there apprehended, he was carried to Audenard, as a sheep to the slaughter, where he was committed to prison. They layed many things to his charge, which they were not able to prove. Being examined the second time upon divers articles, hee answered thereunto with such wisedome, that the Counsell admired how a man of so meane account could defend his cause in so good a manner. But after they came to question with him concerning matters of Religion, now I see, saith he, that you seek my bloud.

The night following hee was overtaken with such an apprehension of the feare of death, that for saving his life hee was almost resolved to deny the truth. But by the assistance of Gods holy spirit calling his thoughts together, hee instantly and ardently besought the Lord to deliver him out of this temptation, that by the power of his grace he might overcome the infirmity of his flesh,

Why this we see that man stands not by his owne strength.

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(Though) I fall, faith the Church, yet I shall arise. Mich. 7. 8. Act. 7. 60.

fleth: which prayer of faith the Lord had such respect unto, that from that time he manfully resisted all Satans assaults, and maintained the truth unto his last breath.

Having received sentence he was nothing appalled thereat, but like the holy Martyr S. Stephen, prayed God that he would not lay his death to their charge. Comming to the place where he was to be executed, casting himselfe downe prostrate, he made his prayer to God; in which prayer albeit he sought the Lord to forgive his Enemies, yet added he this withall; I am perswaded, that God being a just Iudge will not leave their sinne unpunished. Which prediction fell out not long after; for the Bailife who apprehended him, & rejoyced in standing by whilst the martyr was executed, was not long after shot with a harquebuse, whereof he presently died like a wretch.

After Goris was thus executed, they brought forth his fellow prisoner, called Joris of Affchen; who the same day suffered the same kind of death, that is to say, he was hanged upon a gibbet, which death he endured for the name of Christ with like constancy as did the former. Which courage of his he thus manifested to his parents and friends, in a letter written to them a little before his death.

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## ¶ *A Letter written by Ioris of Affchen, to his Parents and Friends, a little before the time of his Martyrdome.*

MOst deare Father and Mother, Sister and Brother, I write here unto you comfortable newes, namely, that in all my life I never saw any day so pleasing to me as this is; in which the Lord hath counted me worthy to be one of his Champions, and to suffer for his holy Name: For which I give him most humble and hearty thanks, I also thanke you much, good Father and Mother, that in all my distresses you have beene beneficiall and helpfull unto me, and carefull for me; for which the Lord abundantly reward you in his kingdome. Rejoyce with me, I pray you, that God hath now called me to such a glorious and welcome marriage day. Oh, how precious in the sight of the Lord our God is the death of his Martyrs.

Deare friends, two Priests, yea, and some of the Magistrates also have sought to terrifie me with many threats, thinking to turne me aside from my holy profession; but the Lord of his great mercy hath given me his grace to withstand them all: for I plainly told them I was not ashamed of the Gospell of Christ, but would be willing and ready to die in the defence thereof; following my Lord and Master Iesus Christ thorow all afflictions, to be made partaker with him at the last of his eternall joyes in his celestiall Tabernacle. Wherefore if God shal cal any of you forth to suffer ought for his Names sake, beare the same, I beseech you, with meeknesse and patience, not declining from the Truth for feare or favour, to the right hand or to the left; but feare him rather who is able to cast soule and body into hell.

The time which God hath lent us to converse in this world is but short, and therefore let us begin to abandon the love thereof, with all things that are therein, betimes, that so we may be ready to follow the call of God.

Deare Father and Mother, I doe take my last farewell of you, untill we meet together againe in the Kingdome of heaven, where we shall partake of that joy which shall last for ever, all sorrowes, teares, and griefes being wiped away. Be ye not therefore grieved I pray you, but be patient; for the affliction which is befalne me is most acceptable unto me, for which also I blesse and praise the Lord.

The Lord prosper you in all your wayes, to his glory and your good. Thanke all my friends for their love expressed toward me, and salute them kindely with an holy kisse in the Lord.

Your humble and obedient sonne,

*Iohn Ioris of Affchen.*

Thus were these two witnesses of Iesus Christ executed the fourteenth of April, 1567.

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## ¶ *A worthy answer of a constant Martyr called Guy de Brez, Anno. Dom. 1567.*

GUy de Brez, a Minister of the Gospell, being committed prisoner into the Castle of Tournay, was visited by many Ladies & Gentlemen, onely out of a desire to see him, in regard hee was a man so highly esteemed. Some at the first view scoffed; others railed on him; but others were moved to take pitty and compassion on him. Among the rest, the Countesse of Ren, accompanied with certaine Gentlewomen, comming into the prison, and at the first entrance beholding the iron chain to which he was fastned; Maister Guy, said she, I wonder how you can either eate, drinke, or sleepe in quiet; for were I in your case, the very terror thereof would goe nigh to kill me.

O Madam, said he, the good cause for which I suffer, and that inward peace of conscience wherewith God hath endued me, makes me eate and drinke with greater contentment than my enemies can which seeke my life: yea, so farre off is it that my bonds or chaine doe any way terrifie me, or breake off my sleepe, that on the contrary I glory and take delight therein, esteeming them at an higher rate than chains and rings of gold, or any other jewels of price whatsoever; for they yeild me much more profit. Yea, when I heare the rattling of my chaine, me thinkes I heare as it were some sweet instrument of Musicke sounding in mine eares: not that such an effect comes merely from my chaines, but in regard I am bound therewith for maintaining the truth of the Gospell.

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¶ The same Martyr in a Letter to his wife acquaints her with Gods gracious dealing with him in all his assaults.

SPeaking of his apprehension, he saith, when carnall reason began to play its part against the providence of God; for, saith he, these thoughts came thronging into my head; What meant me to go so many in company together as we did? had it not been for such and such we had never been discovered nor taken. Under such like cogitations I lay for a while, saith he, even in a manner overwhelmed; till by the assistance of Gods holy Spirit my minde was raised up to meditate on Gods providence. After which my heart began to feel wonderfull rest and contentment, saying thus in my selfe, O my God, the day and houre of my birth was before ordained by thee, and ever since thou hast preserved and kept me in great perils and dangers, and hitherto delivered me out of them all. And if now the houre be come wherein I must passe out of this life into thy kingdom, thy

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holy will be done; I cannot escape out of thy hands; yea, though I could, yet Lord thou knowest I would not, seeing all my felicity depends upon conforming my will unto thine.

From these considerations I received no small consolation; and therefore, deare wife, rejoice with me, I pray you, and blesse our good God for these his mercies towards me; for he doth nothing but that which is equall and right. You have beene privy to, and acquainted with all the travels, crosses, and persecutions which have befallen me, yea, and have your selfe beene partaker with me therein, when you accompanied me in my voyages during the time of my exile: and now after all these you see, my welbeloved in the Lord, how he holdeth forth unto me his hand of providence, to drive me home to himselfe into his blessed kingdome. I now lead you the way, and when his will is you shall follow me thither. Our separation shall not be for ever: it will not be long ere we be gathered under one head Jesus Christ. This world is not the place of our rest: no, heaven is our home, this is but the place of our banishment.

Let us therefore aspire after our true country, namely heaven, and long to be received into the Mansions of our heavenly father, where we shall see our head and Brother, our husband and Saviour Jesus Christ, with the noble triumphant assemblies of the Patriarchs, Prophets, Apostles, and so many millions of Martyrs; to whom I hope shortly to be gathered, having finished the course of that administration which I have received of the Lord Jesus. Wherefore deare wife be you comforted in the meditation of these things. Take into your consideration the honour the Lord doth you in giving you a husband who is not only called to be a Minister of Christs Gospel, but also so highly advanced of God, as to be accounted worthy to partake of the crowne of martyrdome.

*Angels not capable of being Martyrs.*

It is an honour which the Angels in heaven are not capable of. I now rejoice in my sufferings, my heart leapeth within me; in my afflictions. I finde nothing wanting unto mee; I am filled with the abundant riches of my God; yea, so far am I comforted therewith, that I have sufficient store not onely for my selfe, but to impart thereof also to as many as I have opportunity to speake unto. Which bounty and favour I beseech my Eternall Lord God to continue to me his poore prisoner: yea, I am perswaded that he will perform it unto the end; for by good experience I feele,

*Gods goodnes to his afflicted children is oft above and beyond their expectation.*

that he never forsakes them that trust in him. I could never have imagined that God would have beene so gracious as he hath been to me his poore creature.

I now taste of the fidelity and bounty of Christ my Saviour: I am here taught to practise what I have preached unto others. Yea, let me not be ashamed to confesse, that when I heretofore preached I spake but as a Parrat, in regard of that which I have now better learned by proofe and experience. I have profited more in the schole-house of this prison, than ever I did in all my life before: for I have the holy Ghost, who is my constant instructor and schoolmaster, teaching me how to handle my weapons in this fight of afflictions. Satan on the other side, who is the sworne enemy of all Gods Elect, compasseth me about on every side, as a roaring Lyon thinking to devoure me.

*Prisons prove Gods schooleheuses to the faithfull.*

*John 16.33. Rom. 16 20. 2 Cor. 12.9.*

But he who hath said, Feare not, I have overcome the world, puts as it were new courage into me; and then I see the Lord bruising Satan under my feet; feeling the power of God perfected in my weakenesse, And thus the Lord causeth mee one while to feele my infirmity and weakenesse, that so I may take knowledge how I am but a poore earthen Vessell (even weakenesse it selfe) to humble mee, that God may have all the glory; and then by and by hee fortifies and comforts me, (I may truly say) incredibly above all I could aske or thinke.

*It is profitable for the godly sometimes to feele their infirmities.*

For I would not change my condition with theirs who persecute me; I take my rest, eate and drinke, with more hearts ease then they. I am indeed lodged in the strongest and vilest prison they have, darke and obscure, which for the darknesse thereof is called Bzunain; where I have no aire to breath at, but a little stinking hole, where they lay all their rubbish, and where the drunkards commonly vent their urine. I am laden with Irons both on my hands and feet, which are a continuall torment unto me, the irons eating through the flesh even to the bare bones. The Provost Marshall comes to view my letters twice or thrice a day, fearing lest I should make an escape: for preventing whereof he hath placed three guards of fourty men before the prison doore, &c.

*Bzunain a prison of the Valencians.*

*Wy reason whereof he complaines he wrote with much difficulty, and therefore could not write as otherwise hee would have done.*

And thus having given unto his Wife his advice, how to behave herselfe during her widowhood, and how to traine up her Children, with his loving salutations remembred to her selfe and other his speciall friends, he closeth up this Letter.

In the end of a letter written to his Mother, the rather to encourage her willingly to offer him up to God, he puts her in minde of two memorable examples of women who were mothers of Children, in this manner following.

I remember, saith he, that I have read in the Ecclesiasticall Stories, how that in the hot persecutions of the Church in times past, the poore christians were assembled together without a certaine City, to heare the word of God. Now a great commander was sent of purpose to see these poore Innocents put to the sword. And being on his way ready to put his bloody commission into execution, the report thereof came to the eares of a true Christian Woman, who hasted with all the speede she could, to be at this meeting, carying her little Childe in her armes. As shee drew nigh to this troope of horsemen, shee rushed in, to get through, expecting that they would make way for her. The governour seeing her make such haste, called her to him, and examined her whither shee posted so fast? shee gave him this short answere, I am going, said shee, to the assembly of the christians. What to do? said hee; hast thou not heard that I am commanded to put them all to death? Yes, I know it well, said shee. And therefore am I in such haste, that I may be counted worthy to lose my life with them. But what wilt thou do with thy little Childe, saith he? I am carying it thither, that even it also may partake of the crown of Martyrdome with the rest.

*The first example.*

The tyrants heart was so wounded with these prompt and plaine answers of this silly woman, that he retired backe to the Emperor who had committed the execution of this businesse unto him, and told him the whole discourse; by meanes whereof the Emperors wrath was appeased, and the execution stayed. Here was an heart inflamed indeed with the fiery zeale of Gods love. Here is a patterne fit to be presented before all women and Mothers to imitate the same.

I call to minde one other Example of a mother and her sonne in the times when Romanus suffered Martyrdome. Hee was commanded to worship idols. His answer was, as hee stood in the place of judgement, that he worshipped one God only, in Jesus Christ, his only son. And this, saith he, is an Article so well knowne, that if any childe, though but of 7. yeeres old, should be examined concerning it, he would easily make a direct answer to it. Then a Childe about those yeeres being presented publickely, Romanus said, come

hither

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hither my pretty boy, answer me; ought wee to worship many Gods, or but one God in Jesus Christ? The little child answered, That there be many Gods we children cannot beleeve; seeing to us there is but one God.

The second example.

Then the tyrant apprehending the mother caused her child to be scourged with rods before her eyes. The babe intreated her to give him some drinke: to whom she said, Alas poore childe, I have no drinke to give thee; but now my sonne goe and drinke of the cup of martyrdome, which Herod the king gave the yong children to drinke of.

" Hitherto may be referred the indinctible constancy of that pious mother mentioned in the 2. booke of the Machabees, with her seven children 2 Mac. cap. 7. Reade the whole chapter

Then was the childs head stricken off. " Such examples are left upon record for our use, that in such and the like mirrors we might behold how the mighty power of God being made perfect in the infirmity of weake flesh, all of us, with one heart and voyce, should render unto him the sacrifices of praise and thanksgiving for the same; shewing forth to our brethren and sisters his triumphs and victories with new songs of rejoycing. The which sounding throughout the whole world, we may thereby incite all creatures, yea, the very Angels of heaven to magnifie and glorifie the name of our Lord eternally. So be it.

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¶ *With this godly personage Guy de Brez was one Peregrine de la Grange ioyned as his prison fellow and fellow laborer in the worke of the Ministery.*

Whose learned disputes with Richardot bishop of Arres doe heere follow, written with his owne hand.

THe bishop at his comming into the prison being informed of the prisoners name, and of his gentle disposition, began thus with him.

Bishop. I am much grieved Monsieur de la Grange to see you in this meane condition, and could wish it were farre otherwise with you then now I see it is.

La Grange. Sir, I humbly thanke you for your love and kindnesse shewed towards me, altogether I conselle without any desert of mine: and as for the base estate in which you now see me, God hath so comforted me therein with his grace, that I doe without any great difficulty patiently suffer what he hath pleased to lay upon mee; yea, I prayse and blesse his name, that hee hath ballanced the weight of my afflictions according to the strength which he hath given mee, so as I sinke not under the burthen: for as my sufferings in Christ abound, he causeth his consolations by Christ to abound in me also. 2. Cor. 1. 3.

Bishop. It is usuall with such as you are to glory in this kinde of speech: for as soone as any afflictions befall you, you by and by stile them the sufferings of Christ. And if any of you be put to death, then ye boast that it is for Gods truth: but when things are layd to the touchstone, the matter is nothing so nor so.

La Grange. Sir, if your meaning bee of such as have died for the doctrine for which I am bound with this chaine, and thus fettered with Irons: I doubt not but they have given such a reason of their faith, that whosoever shall read their answers, and weigh the same without partiality, must needs judge thereof even as wee doe. And for my owne part I am ready to make it good before any whom it concernes, that the doctrine I now hold and teach is according to godlinesse, taken out of the pure fountaines of the holy scriptures, without adding, diminishing, or varying any way therefrom. 1. Tim. 6. 3. Deut. 12. 32.

Bishop. We reade that in all times men have been wont to shelter themselves under the Title of Gods word, in so much that all the old heresies maintained by heretiques have run to this covert; so as great heed is to be taken, lest under this pretence men rush into errors.

La Grange. I am not ignorant, sir, hereof, in regard that Satan knows how to transform himselfe into an Angel of light, thereby to establish his delusions, causing darknesse thereby to be taken for light. But the holy Ghost, who is the Spirit of truth, hath in such wise discovered his jugglings, that none are deluded thereby, but those who at none day close their eyes that they may not behold the light. 2. Cor. 11. 14. Iohn 14. 17. 2 Cor. 4. 4.

Bishop. Doe you thinke that the holy Ghost hath given you such an illumination, that the truth should only be revealed to you, and to none other.

La Grange. God forbid, sir, I should have any such thought. I am not of the minde of those dreamers, who at this day bragge of their having particular revelations of the holy Spirit. But I speake of an ordinary and generall revelation, such as is taught us out of the Bible, which we call the holy Scriptures, according as it is therein declared unto us by the Prophets and Apostles. He means the Anabaptists and their like. Eph. 2. 20.

This was the effect of the Bishops first communication with de la Grange; after which hee was heard to say twice or thrice to the Kings Commissioners, that hee had no will to meddle any further with him. Being called for to be examined elsewhere before the said Commissioners, Peregrine take his leave of the Bishop, entreating him to intercede for him; that hee might be eased of his irons, alledging that the Prison was strong enough and sufficiently garded.

The second time they met together, the Bishop having a prompt memory, made a rehearsall of what passed between them the day before, and after began thus with the said Peregrine.

Bishop. Seeing that which I hold as touching the Sacrament of the Altar is agreeable to the Scriptures, confirmed so long since by the consent of all the ancient fathers, wherefore doe you not agree with us therein? Had you rather hold with these Novelists, as with Calvin and with the confession of Auspourge.

Grange. Sir, I am neither Calvinist nor Papist; I am a Christian, and what I hold concerning religion is taken out of Christs doctrine, who is the only Doctor of his Church. What Calvin hath taught consonable to the word of God, I am of the same minde with him: and whereas you call your Religion, the old Religion, and ours the new, it troubles me not at all, since the Father of lies hath long since forged the same, to disgrace the truth, and to establish and maintaine the multitudes of falshoods and absurdities of your Tenents which you hold. For example, because Christ in giving his disciples bread in the Sacrament, said, This is my body, thence they would make us beleeve that the bread is become the body of Christ, as if the verbe est signified a change of the bread into another substance, which is found in no language whatsoever.

Bishop. We maintaine not the Transubstantiation of the bread from this Verbe est, knowing that the Hebrews use the Participle of the Present tense in stead of a Verbe; but rather from hence, because Christ said, This is my body.

La Grange. I told " you that Jesus Christ in his Supper gives us that body which was conceived " For they had many disputes touching this point, which are not here inserted.

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ceived by the holy Ghost in the wombe of the virgin Mary; which was crucified, dead and buried, raised againe the third day, and is ascended into heaven; yet wee utterly deny that there is any change made of the bread. Therefore if you would have us believe it, let us have some proofe of scripture for it.

Bish. To speake properly, the Transubstantiation of the bread cannot be proved by the Word of God, and yet we must beleeve it for the reasons above said.

La Grange. Your glorying then that you have the Word of God on your side is as you see come to nothing. And why have you then burned so many of Gods saints for denying that which you cannot maintaine by the scriptures? For our parts, we should blush to affirme, that the substance of bread remaines after the words of consecration, if we could not prove the same from the very forme of the institution of the sacrament, wherein Christ take bread, and having given thankes hee brake bread, and gave to his Disciples bread, and they take and did eat bread: yea, Saint Paul rehearsing the institution calls it bread thrice.

1 Cor. 11. 23, 26. 17.

Bish. You know that in the Hebrew Tongue bread is taken for the remainders of what was eaten; Paul therefore in that place speakes of those viands which the Corinthians did eate in their Love-feasts, reproving their abuse. So also, howsoever Paul calls it bread there, and that in the second of the Acts of the Apostles mention is made of the breaking of bread, all this serves not your turne.

Act. 2. 42.

La Grange. I grant that bread is taken in the Scripture in this sence; but be it that bread be taken for the meat that was left, yet you reade not that the substance was changed into the substance of other meate, or lost the property thereof. It is certaine that the Scripture useth not this phrase, of breaking of bread in the use of the Lords supper, for nothing; for thereby we are given to understand, that it is not a signe onely in appearance or shew, but the true substance of bread.

Bish. Let it be what it will; wee hold close to the words of Jesus Christ, where he saith, This is my body; and therefore also beleeve what wee speake. Feare not if I be deceived in this matter, nor for bearing reproofe for the same, either before God or men; for before God himselfe I will pleade thus, Lord, thou hast said it, and I beleeve it.

Understand the words sacramentally, and all is wel.

La Grange. We rest in the same thing also; but withall we have an eie unto Christs meaning and intent, which was to establish a sacrament: we also receive from his mouth the same words as well as you, but sacramentally, where the outward signe beares the name of the thing signified.

Bish. As touching the sacraments in the old testament (which had their extent only to the coming of Christ, and no further) we indeed doe hold, that the signe beares the name of the thing signified thereby; and thus the Paschall Lambe was called the Passeover, and Circumcision was called Gods Covenant, being but a signe thereof: but it is otherwise now in the sacraments of the new Testament, which have their continuance unto the end of the world, containing in them the thing signified.

Exod. 12. 43. Gen. 7. 10.

La Grange. Your Distinction will be but idle if we come to the sacraments of the new Testament, which are onely two, (howsoever the church of Rome holds seven) to wit, Baptisme and the Lords supper. The Scripture calls Baptisme the washing of regeneration, because it is a signe thereof, yet bearing the name of that whereof it is but a signe. Nay among your owne Writers do we finde, that the water in Baptisme is changed into the blood of Christ; which is notwithstanding the true laver of regeneration. Also the cup is called the new Testament, because it is a signe thereof.

Dare you now affirme that the cup is the new Testament? But because you seeme to bring in for confirmation of your opinion the ancient Fathers, we are content to be tried herein by them, even in our cause also, and it shall appeare that they are not so contrary to us as you suppose; and this will cleare our doctrine from the crime of novelty, wherewith yee slander it. Afterwards we will come to touch such inconveniences and absurdities as flow from your Doctrine.

The Bishop answering that hee was content, La Grange began as followeth.

La Grange. Gelasius, who was an ancient doctor, yea and a Pope also, said in a Councell held at Rome, That the substance and nature of bread and wine remained in the sacrament of the Lords Supper, even as the humane nature of our Lord Jesus Christ was united unto his divine essence. Chrysostome an ancient doctor, in his imperfect worke upon S. Matthew, denies that the body of Christ is inclosed under the bread in the sacrament, but holds that it is only an outward signe thereof.

Gelasius a pope of Rome

Chrisostome.

Bish. I have, as you know, before answered that sentence of Gelasius, and then I told you that he was not seene in Philosophie, and therefore could not dispute substantially of the substance of the bread; yea, I verily thinke he understood not what this word substance meant, but take it for that which we call accidents; as some times by this word accident wee understand substance; witnesse Julian, who takes it in this sence.

La Grange. Sir, I cannot conceive that such a learned Father could be so ignorant, as not to know what the substance of bread should meane, or at least the nature thereof, seeing hee ate of it daily. S. Augustine hath this saying on the third Psalme, That Christ shewed admirable patience in receiving Judas to that banquet in which hee instituted and gave to his Disciples the signe of his body and blud.

Augustine.

Bish. I doubt not but many such sentences are to be found in saint Augustine which seeme to favour your opinion; as where he saith to Adimantus the Manichee, That Jesus Christ did not shun to call it his body, albeit he gave but the signe thereof. But such kinde of speeches must be expounded by conferring one place with another.

La Grange. May sir, we have not onely saint Augustine, but also the most part of the ancient Fathers (all which you say are against us) on our side.

Bishop. Well, but come now to the absurdities and inconveniences of our doctrine, whereof you spake.

La Grange. Amongst other, I will instance in this one; by the doctrine which you teach you sever and dissolve that which in it self is joyned and united together. In the supper of the Lord the Sonne of God gives us his flesh for our meate, and his blud for our drinke; which are coupled together by outward sacramentall signes, bread and wine: now according to your doctrine the bread is converted into flesh, and the wine into blud, and yee separate the flesh from the blud of Christ.

1. Absurdity.

Bish. We separate not the flesh from the blud, seeing that by concomitancy the flesh is never without blud, nor blud without flesh.

La Grange. If this be so, wee should in one & the same action receive the flesh & blud of Christ twice; for taking the bread, which you say hath blud accompanying it by your Concomitance,

2. Absurdity.

you

you receive whole Christ in flesh, and then againe in bloud; and thus we receive the flesh twice, and the bloud twice.

Bish. What inconvenience commeth of receiving the same twice in one action?

La Grange. Christ did not institute his supper to be received twice in one action, but saith in the singular number, Take, eate, this is my body; he said not in the plurall, These are my bodies. This only absurdity, if there were no more, overturnes the Lords institution.

To this the Bishop made no answer.

La Grange. If we marke Christs words, it will appeare that the absurdities in your doctrine do crosse this commandement, Eat; for what eat you sir, I pray you, in this sacrament?

Bish. The accidents of bread.

La Grange. Eate you nothing but the accidents? It is said, Eate, this is my body.

Bish. We receive the body and blood.

La Grange. When you eate the body doe you not bruise it with your teeth?

Bish. No, for Christs body is insensible; so as when we eate or bruise the cake, the body is not bruised therewithall, but the forme; the body is not dismembred, but every bit is the body of Christ.

La Grange. Sir, you still fall into the former absurdities; for making three pieces of your cake in the Masse, and every piece thereof the whole body of Christ, it thereupon followes, that in taking three pieces you swallow downe three bodies of Christ together.

3. Absurdity.

Bishop. We must not be led thus by humane sense.

La Grange. Sir, that which I say is manifest enough, and so that which you affirme of your formes cannot stand; for Christ saith not, Eat the formes, but, Eate, this is my body. Now wee cannot eate, unlesse we gnaw with our teeth, in bruising therewith that we eate. If you say that the bread, which is flesh as you hold, is conveyed under the tongue, and gently swallowed; then I answer, This is not eating but swallowing: for, Can he be said to eate, who being halfe pined with hunger swallowes his bread and meate without chewing? Nay, he may rather be said to devoure it. Moreover, if the bread, which as you affirme is flesh, bee put into a mans mouth, and swallowed, then how will you answere that which Christ said in Saint Mathew, That whatsoever enters into the mouth goeth into the belly, and is cast out into the draught, or backe chamber, as we call it.

Mat. 15. 17.

Bish. These words must be taken of our ordinary eating, which is cast (saving your presence) after it is eaten into the draught.

La Grange. What becomes then of this swallowed flesh?

Bish. The formes are turned into it, and the flesh of Jesus Christ is gone; but these things must not be too curiously examined.

La Grange This answer cannot stand: the accidents, which you call kindes, cannot be changed thereinto, it is the substance which is changed. But let us come to a more substantiall argument: you teach, That whosoever receives this Bread, which you call flesh, receives Jesus Christ. How is it then that Saint Paul saith, Hee that eateth and drinketh unworthily eats and drinks damnation to himselfe, &c.

1 Cor 11. 27. 29.

Bish. This argument hath some weight in it; for thus you reason, hee that receives Christ doth therewithall receive eternall life; but by our Doctrine all receive Christ in the sacrament, therefore they must needs have eternall life.

I confesse it is true according to your minor proposition, that they receive him: but I deny that all receive him unto life everlasting: for if they receive not the flesh by the holy Ghost, it profits them nothing.

La Grange. I have taken the first part of my proposition out of Saint John, where Christ saith, he is the life; but seeing wee cannot receive so much as a common hearbe without the vertue of it, much lesse can wee receive Christ without that life which is comprehended in him; otherwise we should receive a dead body without efficacy, and not Jesus Christ, who causeth those that eate him to live eternally. For this sacrament was instituted of God by his sonne, to manifest and set forth his fatherly good will towards us, not contenting himself to have received us once as strangers into his household by baptisme, but as his owne Children: and therefore hath ordained this second sacrament of the holy supper, that in his house wee might have wherewith to nourish and feed us continually. Now as touching the holy Ghost, it is by him that we eate the flesh of Jesus Christ and drinke his bloud, conjoyning by his powerfull working those things together which by distance of place are severed farre off one from another, causing all that is in Christ to become ours, and as by a conduit pipe conveying unto us the true partaking of Christs flesh and bloud: so as whosoever receives Christ, hath eternall life.

John 11. 25.

Simile.

John 6. 51.

Why the Lords supper was ordained.

We partake of Christ in the Sacrament, by the effectuall working of the holy Ghost.

Bishop. That is, if hee receive him by the holy spirit; for otherwise the flesh profiteth nothing, as saint John saith.

John 6. 63.

La Grange. Sir, the place you alledge makes against you; for Christ there reproves his disciples for thinking they should eate his flesh after a carnall manner, as it appeares by the words following; for the words, said hee, which I speake to you are spirit and life. If then wee are so wise as to observe that the Sunne, sending downe its substance on earth by the beames thereof, doth after a sort cause the hearbes to spring forth and grow, shall not the influence of the spirit of Christ be of much more efficacy to bring us to the true participation of his flesh and bloud?

Simile.

Bishop. Then the Bishop was desirous to bee gone, saying it grew late, and so for want of time our conference ended. The Bishop commended me to God, and then toke his leave of the company. This is the summe of our communication, so farre as I can remember.

By this briefe recitall we may observe what holy boldnesse, mixed with meekenesse, the Lord had indued this his worthy servant with, even in the flower of his age, being drawne from his studies and from the place of his birth to preach the Gospell to the Valencians, and at length to seale up the same with his bloud.

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## *A short narration of the life and death of these two valiant Champions of Christ, Guy de Brez, and Peregrin de La Grange, Ministers and martyrs.*

NEXT to the pure preaching of the word, nothing so much commends those whom the Lord calls out to give their lives for the same, as doth an holy and blamelesse conversation, continued unto their happy departure out of this world. It remaines then in few words, that we set forth the conversations of these two holy personages, that thereby the mercies and graces of the Lord bestowed upon them may have the greater lustre.

Guy

Anno 1566.

Guy de Brez borne in Mons in Hainault, being in his younger yeares much addicted to Popish superstitions, came by continually reading of the Scriptures to taste the sweetnes of Christian Religion; which knowledge brought forth no smal fruit in him in due season: Yet so, as it could by no meanes be relished or received by them of his Nation. Whereupon he departed from Mons, and having learned the art of painting Glasse, came to London whilest good King Edward the sixth raigned, who gave persecuted strangers leave to have harbour within his realme of England. After his abode there a while, and understanding that the preaching of the Gospell obtained some entertainment in the Low-Countries, he went over to give his assistance to those of his owne Country.

His meeke disposition won him much respect.

The first fruits of his labours were most an end in bestowing some exhortations in such places where he found any willing to give him audience, though never so few in number.

But above all he clave to them of the City of Lisle, because he found there a great number of beleevers who desired nothing more than to heare the Gospell publiquely preached unto them. At that time began also an holy conflict "against the pestilent sect of the Anabaptists, which as cockle mingled it selfe amongst the good corne. In this city he continued untill the flock of Christ were dispersed by reason of persecution, and then went to Gaud, where hee wrote his booke called the Staffe of Faith, extracted out of the ancient Fathers. After that being desirous to profit more and more in the knowledg of such things as were requisite to be in a Minister of the Gospell, hee travelled towards Lausanna, and thence to Geneva, to furnish himselfe with the tongues; and thence withdrawing himselfe into the Low-countries, hee there established the churches of Lisle, Tournay, and of the Valencians; in which cities God so prospered his labours, that he was preserved by his divine providence, as it were in the middest of the fiery flames, from falling into the hands of his enemies. And not to stand longer in relating the paines and travels of this faithfull servant of Christ, not onely the reformed Churches of the said country can testifie, but also these of Dier, Mondidier, and Amiens also, which hee was an happy instrument to support, whilest the cruell persecutions in his owne Land would not permit him to continue his Office of teaching there.

"Against which this godly man published a learned confutation in French, which books I have in my hands.

The Duke of Bovillon obtaining him drew him to his city of Sedan, where he also continued a while in publishing the glad tidings of salvation, untill the Church of Antwerpe began in the moneth of August 1576, to call him to be their Pastor. But he could not obtaine leave of those of Sedan to depart from among them without a great deale of difficulty, because they evidently foresaw by the beginning of persecutions in the Low-countries, into what a Sea of troublous tempests hee should bee cast: and yet perceiving how the heart of this holy man longed to be gone, to yeeld his assistance to those of his own nation; at length they consented to let him goe with them that requested to have his helps. Now having staied but a while there, the brethren determined to send him to his ancient Church of the Valencians, who received him with no little joy, in regard the Lord had formerly ordayned him to erect a Church there peculiarly.

Peregrin de la Grange.

To come now to Peregrine de la Grange, hee was borne in Chute nigh to Saint Marcellin in Dauphine. In the moneth of June in the yeare 1565 he was sent from the Schooles of Geneva, at the request and instance of the Valencians, to serve in the ministery among them. Such was his meeke and milde disposition, that it won him much love and respect, and made his ministery to be so much the more acceptable in the eyes of all men. After the demolishing of Images in the City of the Valencians, two Churches were imployed by those of the reformed Religion for the use of prayer, preaching the word, and administration of the Sacraments. Now the detaining of these Churches, the one of them being used by a stranger, namely by the said la Grange who was none of King Philips Subjects, being also against the Decree of Margaret then Regent of the Low-Countries, gave occasion to Noircarmes then principall Bayliffe of Hainault and Valence, not onely to frustrate and breake all accords with the said Valencians, but moreover to afflict and besiege them extremely. During which siege, because the supper of the Lord was administred in both the said Churches, it did so much the more enkindle the rage of the enemy against them, so as when the city was taken, La Grange was the more cruelly used, as you shall reade when wee come to speake of his death.

The same adversaries, who encountred Guy de Brez his companion, assailed him also; but he overcame them by the helpe of Gods holy Spirit, who gave them both such power, as their enemies were not able to resist.

They were imprisoned the eleventh of Aprill, and on Saturday the last of May the Provost of the bands came into the prison about three of the clocke in the morning, to give these two prisoners warning to prepare themselves for death; for they were to die at five or thereabouts. Whereupon both of them began highly to magnifie God for his godnesse, and gave the Provost thankes for the good newes which he had brought them. Assoon as they were up and ready, Master Guy entred into the fore Court, bidding the rest of the Prisoners good morrow; and then testifying to them his joy, spake after this manner; Brethren I am this day to die for the doctrine of the Gospell; and now, blessed be God, I joy and rejoyce therein; I had not thought that God would ever have done me this honour. I feele my selfe replenished with joy more and more, from minute to minute, my God addeth new courage unto me, and my heart leapes for joy within me.

Then exhorting the prisoners to be of good cheer, he told them it was no hard matter to die, and so by way of acclamation alledged that place out of the Apocalips, O how happy are the dead that dye in the Lord; for they rest from their labours, and their workes follow them! Hee further besought the prisoners to stand fast in the doctrine of the sonne of God, which he had taught them, avowing it to bee the undoubted truth, which was maintained "by him before the Bishop of Arres and many others.

"which disputes were formerly omitted in regard that in a manner they were the same with those of Peregrin de la Grange.

Beware you do nothing, said he, against a good conscience; for I foresee that the enemies of the Gospell will execute the utmost of their rage against us; thinking thereby to weaken our faith, that so they might turne you from the truth, and so causing you to doe such things as should bring dishonor to the cause for which you are in bonds. Make heed therefore ye shrinke not; for if yee doe, you shall certainely feele such an hell in your consciences, as will never cease to vex and torment you. O my brethren, how good a thing is it to nourish a good conscience?

One of the prisoners asking him whether hee had finished a certaine worke which he had begun, he answered, No; For now I must cease to labour, because I am passing along towards the heavenly rest: the time of my departing is at hand, I goe to reape that in heaven which I have sowne

on

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on earth. I have fought a good fight, I am at the point of finishing up my course: from henceforth the Crowne of Glory is layd up for me, which the Lord the righteous Iudge shal give unto me. He thinks (said he with a joyfull and smiling countenance) that my spirit hath obtained wings to soare aloft into heaven, being invited this day to the mariage Supper of the Lambe.

2 Tim. 4 7, 8.

As he was speaking, the Provost came in with bands into the Court, and putting off his hat saluted him. Master Guy bad him welcome, and gave him thanks againe for his good nelwes. The Provost replied, It grieveth me much that things should be carried thus. To which Guy joyfully answered, I accept of you as of my good Friend, I love you with all mine heart. Then taking his leave of the prisoners he went into the little hall of the prison.

Some after Peregrine de la Grange entred into the same Court, who as he carried himselfe comfortably during all the time of his imprisonment, so then after his accustomed manner he began with an amiable countenance to cheere the prisoners, with bidding them good morrow; and then said thus unto them; I am this day to die for the Truth, and then the heavenly Inheritance is prepared for mee: my name is written in the Booke of life, never to be blotted out, because the gifts and calling of God are without repentance.

Phil. 4 3. Rom. 11 29.

He protested also, That for his part he never taught ought there but the pure Word of God; as for the doctrine of the Papists, it led soules, he said, to perdition and destruction: and thence took occasion to exhort the prisoners to separate themselves from it, and to cleave wholly to the Doctrine of the Gospell. Then leaving them he went into another roome, and called for a brush to brush his hat and cloake, causing his shoes to be blacked; For now, said he, I am bidden to the mariage of the Lambe, where I am to feast with him for ever and ever.

Going thence, some of the prisoners came to him, and finding him sitting in the entry of the prison upon a bench, with bread and wine set before him, which was brought him for his breakefast, they asked him if he went to suffer with those shackles on his heeles? I would I might (said he) yea, and that they would bury them with mee too, that they might manifest the inhumanity of my adversaries. And as those brethren comforted him, he replyed, that he felt such joy of the holy Ghost in his heart, that he could neither with mouth nor tongue expresse it; adding, That God shewed him a thousand times more favour to take him after this manner out of this transitory life, than if he had let him die in his bed by sicknesse: for now (saith he) I shall dye with enjoying the benefit of all the powers of my soule, praying the Lord to have mercy upon me.

Then every one taking his leave of him they retyred, and forthwith Guy and La Grange were led to the towne hall to receive the sentence of death, namely to be hanged for transgressing the Kings commandement given at the Court of Bruxels. And so not medling at all with any of the points of Doctrine which they had preached, they especially insisted upon the administration of the Lords Supper, against an expresse charge given them to the contrary.

To be short, La Grange being brought to the place of execution, and now upon the ladder, he protested with a loud voice (notwithstanding the noise which the soldiers kept about the gibbet) that he died onely for preaching to the people the pure truth of God; taking heaven and earth to witnesse the same with him.

Then was Master Guy brought thither; who, kneeling downe to have made his prayer at the foot of the ladder, was not suffered to make an end; for lifting him up they made him by and by to ascend the ladder. Being thereon he fastned his feet in the rundles, exhorting the people to carry themselves with all due respect towards the Magistrates, shewing how some had overshot themselves in that behalfe.

Then Master Guy exhorted them to stand stedfast in the doctrine which he had taught them; avouching that it was the undoubted truth of God. He could not finish his speech fully, because the Commissioners gave a signe to the Executioner to hasten and make an end.

He was no sooner turned off the ladder, but there fell out such a tumult among the souldiers, being in armes in the market place, that they ran up and downe the City, shooting off their pieces against such as they met, shooting off their pieces against such as they met, as well Papists as others, yea killing one another in a grievous manner, so as some fell downe dead among many others that were wounded and hurt. And thus were they smitten with great feare without any ground thereof at all.

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¶ *Notes touching the estate of the Faithfull in the City of Venice, and of some executed there for the Truth, in the yeare, 1566.*

IT pleased God for a long space to free this noble City from being subjected to the cruell Inquisition of the Pope, by reason whereof the face of a Church was to be discerned there, from the yeare 1530, to the yeare 1542. They enjoyed such freedome of conferring and scanning of the points of Religion there, that they came in a manner to make profession thereof publiquely; so as many strange nations came to take notice thereof. But the Father of lies observing this began to best stirre himselfe, by setting his Lieutenant on worke, who hath his seat at Rome, to disturbe these good beginnings: for it came to passe, that whilst multitudes of good Christians flocked thither from other parts, in processe of time such a course was taken by Antichristes supporters, that many of them were imprisoned, and afterward sent thence to Rome.

The rest by a new found execution, never till then heard of, were cast into the sea, and drowned in the bottome of the same. The manner of it was thus: After they had received sentence, an yron chaine was fastened about their middle with a stone of great weight tyed thereto: and then were they laid upon a planke betweene two wherries, which being come to the place appointed, the wherries parting asunder, the partyes were forthwith drowned. Yet for all this many ceased not still to assemble together in a place appointed for that purpose, to talke and discourse of heavenly matters, yea, and to make some collections for relefe of the poore; so as in the yeare 1566, they called to them a minister of the Gospell, to establish a constitute a church among them, having also the Supper of the Lord administred to them. But some false brethren creeping in, under pretence of making the same profession with them, betrayed them.

Then began the Popish Inquisition to be erected there with the greatest cruelty that might be, towards the maintenance whereof the Pope sent every yeare a certaine summe of money to those holy Fathers, to be distributed among such as were appointed to be spies and revealers of such secrets as they could come to the knowledge of. Thus were many cast into the sea and drowned;

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some were sent to Rome; others were detained so long in prisons (which were like graves) that they rotted there.

## ¶ *Master Anthony Ricetto, Martyr.*

AMongst others who were condemned to bee drowned, there was one Master Anthony Ricetto of Vincence, having a sonne about twelve yeares old, who comming to visit his father, according to the discretion of children, besought him with teares to yeeld to those who had condemned him, and to save his life, that he might not be left fatherlesse.

A true Christian (said his father) is bound to forgoe goods, children, yea, and life it selfe, for the maintenance of Gods honor and glory: For which cause he was now ready and resolved to lay it downe, the Lord assisting him.

The Lords of Venice offered to restore unto him his patrimony, which was partly mortgaged and sold, if he would submit himselfe to the Church of Rome. But he refused whatsoever conditions they this way tendred unto him. Some that were prisoners with him, namely one M. Julius Ferlan hath reported much of the abstinence, patience, and holinesse of this excellent man, so farre as to parallell him to another John Baptist. On the fifteenth day of February 1565. which according to our computation is, 1566. Captain Clairmont came unto him, and told him, that Francis Sega was resolved to recant. To which Ricetto by and by replyed, What tell you me of Sega? I will performe my vowes unto the Lord my God; and so he was led bound fast to the wherry. A certaine Priest, who accompanied him, presented unto him a wodden crucifix, exhorting him to returne and to die in the favour of God, reconciling himselfe unto the Church of Rome, the holy Spouse of Christ. But Ricetto, rejecting that Crucifix, besought the Priest and those that followed them to come out of the snare of the Devill, to cleave to Jesus Christ; and to live, not according to the flesh, but after the spirit; for if you doe otherwise, said he, assure your selves your unbeliefe will bring you into that lake of fire that shall never be quenched. For though you confesse with your mouth that you know Jesus Christ, yet you not only deny him by your works, but you persecute him in his members, being seduced and bewitched by the Pope, who is the open enemy of the Sonne of God.

When they were come nigh to the two castles, the Captaine bound his hands; now, because it was very cold, hee called for his cloke which they had taken from him. Then said the wherry man, fearest thou a little cold? What wilt thou do when thou art cast into the Sea? Why art thou not carefull to save thy selfe from drowning? Doest thou not see that the poore flea skippes hither and thither to save her life? To whom hee answered, And I am now flying to escape eternall death.

Being arrived at the place where he was to suffer, the Captaine put a chaine of yron about his middle with a very heavy stone fastened thereto. Then Ricetto, lifting his eyes to heaven, said, Father forgive them, for they know not what they doe. And being laid on the planke, hee said, Lord Iesus into thy hands I commend my spirit: & then pulling this weighty stone towards him, not waiting till the boats were sundred one from another, as in such kind of executions they were wont to doe, this holy man slept in the Lord; which was no small terrour to the Magistrate, in that there was never any that died this kind of death before, with so much constancy and resolution.

## ¶ *Master Francis Spinola, Martyr.*

THe Sunday following, Master Francis Spinola of Millaine, being about the age of fifty and foure yeares, was apprehended and brought into the prison, called Des cless de dix, That of ten keyes, where he found poore Francis Sega. Two daies after (which was the eight and twentieth day of February) Spinola was brought before his Judges, where they delivered into his hands a little Treatise of the Lords Supper, of which he freely confessed he was the author; shewing that the opinion which he there maintained was this, That the bread and wine were the signes, and not the things signified, and therefore must not bee adored. He was questioned with as touching the power of the Pope, prayer to saints, and about Purgatory. He answered that the Popes power was from man, which the Romane Consistory and certaine Princes had given him: but that God the Father had given Jesus Christ to be the Head of the Church, and to have all power in heaven and earth. What is Peter then, or what is Paul? He further added, that he would not worship nor pray to any other but to God only, as it is written. The memorial of the Saints he well approved, as of those who were the true branches ingrafted into the Vine Christ.

Also for his part he acknowledgeth none other Purgatory, but the bloud of Christ, as it is manifest in the Epistle to the Hebrews, and in the first Epistle of John.

Then as Spinola was returned into his prison, Francis Sega (whom he was ignorant of) waited his comming, holding a candle in his hand, and passing by with his Keeper, saluted him by his name; whence it came to passe, that they two conferred together about the doctrine of the Gospell. Now howsoever Sega differed from Spinola touching the number of sacraments, yet he referred himselfe to the judgement of the true Church of Christ in that behalfe. But after that he had learned that Spinola had constantly stood to the defence of the truth, he was very joyfull and much comforted, saying, That God had reserved him for such a time as this, to make him partaker with him of so great consolation.

Hee wrote consolatory letters to Spinola, committing his writings into his hands, whereof some were preserved, and the rest lost by the carelessnesse of a false brother. Upon the three and twentieth day of February, 1567. the Keepers of the prison told Sega that he was to die within one houre after the shutting in of the evening. At the hearing of which newes hee intreated Spinola to pray with him. After prayer, Sega telling him that his soule was heavy to the death; Spinola gave him this answer, Feare not, for it will not be long before it shall feele those joyes which shall endure for ever.

Being brought out of his darke dungeon, according to the time limited, hee tooke his leave of Spinola and the rest of the prisoners. As hee was entred into the boat, a certaine frier began to perswade him to returne into the right way. Sega answered, that he was already in the way of our Lord Jesus Christ, and calling on he called upon the name of God. He seemed not to be much moved at the binding of his hands, but was a little amazed at the fastening of his body to the chaine. Yet by and by taking unto him a Christian resolution, he tooke whatsoever they did unto him patiently. Being laid upon the bound or planke, hee commended

" This Sega was his fellow prisoner, of whom see more hereafter

Mat. 28, 18.

Luke 4. 8.
Iohn 15. 5.

Heb. 1. 3.

1 Iohn 1. 7.

The constancy of one martyr puts life into another.

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commended his soule into the hands of God, and being left of the two boats (upon the edges whereof the planke was stayed) the one declining this way, and the other that way, he fell into his sepulchre the sea, and died patiently.

Spinola some after was presented the second time before his Judges, namely the tenth of March, where he reproved the Popes Legate with his clergy there present, as also the Lords of Venice who sat in judgement upon him, because contrary to their consciences they so persecuted the truth of God, calling them the offspring of the Pharisees, Caiphas, and the Gentiles, who now, said he, kill Jesus Christ in his members. The nine and twentieth of March following, hee was the third time brought before them, where they asked him if he would not recant his errors. He answered that the Doctrine he maintained was not erroneous, but the very same truth which Jesus Christ and his holy Apostles taught and preached, and for which all the Martyrs, as well of old time as now, have willingly layd downe their lives, and endured the paines of death.

*He did the first time hee was convicted before them.*

*Spinola begins to waver.*

After all this, Spinola became so weake, that he determined to strike saile (as they say) and to apply himselfe to the time; being brought herein to by the advice of some, namely that he should faine a giving of his consent to what the Magistrate required of him, by meanes whereof hee might escape their hands. But about the tenth of September, comming againe to himselfe, and espying whereunto this determination tended, hee protested before all, that he would stand in the confession he had made from the first of April last past. Wherefore on the ninth of August hee was brought againe before the same Judges, where he openly confirmed the same.

*But soone after recovers himselfe.*

His Judges said, that he should either be drowned or burned alive. Then on the thirteenth of January 1566. (according to the Venetian account, which according to ours was 1567.) on Tuesday morning being come before the Tribunall, sentence was pronounced upon him that hee should be drowned as an Heretique. To which he gave them this answer, I am no heretique, but the servant of Iesus Christ. At which words the popes legate commanded him to hold his peace, telling him that he lied. The next day in the morning (which was the last of January) he was brought into Saint Peters Chappell, where he was degraded, because he had been a Priest; and the night following he was conducted unto the Sea, and there drowned in the place appointed; who died praysing and blessing God with invincible constancy.

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¶ *A relation of such things as fell out under the government of the Duke of Alva, and of many men put to death, 1567.*

THe afflictions of the protestants in the Low-Countries were multiplied this yeare under the dominion of Ferdinando of Toledo Duke of Alva. It is well knowne that the Spaniards, using all their endeavours to rule over this Countrey at their pleasures, had no better opportunity to accomplish their design, then to establish among them their inquisition, thereby to dominere over the goods, honors, and lives of every one. The Nobles, Citizens, and Commons did what they could to oppose the same: to which purpose they had instantly besought the King, to afford them his royall presence, that hearing once their complaints, his Majesty might take some order for matters of so great importance; alledging to this end the example of the Emperour Charles his Father: who, upon a businesse farre inferiour to this, adventured himselfe with much diligence to passe through the enemies country, who were but a while before reconciled; onely to stay some mutinies begun in the City of Gand. These things had so moved his Majesty, that he made them a promise by letters of his comming. But his intention was broken off by such as were the upholders of the inquisition, that so they might with the more facility attaine the end of their desires. In stead of their King than, they had sent unto them the Duke of Alva, who at his entrance found the prisons replenished with Gentlemen & other personages of note, whom the Dutches of Parma had left in bonds after her death.

Long did they languish in this captivity, whilst the Duke of Alva by faire promises dissembled a kind of meeke and gentle carriage of minde towards them, giving them some hope of a generall pardon, proceeding from the Kings clemency; that thus he might catch the lords and governors the more cunningly into his nets, whereof the Lord Lemorall Earle of Egmond, Prince of Gand, Governor of Flanders and Artois, and others of quality gave but too lamentable experience; who being fed with vaine hopes were at length inhumanely put to death.

The sixteene Provinces also subjecting themselves under this new government, lost their antient liberties and priviledges; which evidently appeared by the exploits done from the yere 1557. hitherto by a new counsell of twelve, elected and setled there by the Duke; the principall of which were Viglius and Delrio, the Fathers of the inquisition, which Councell was commonly called the Councell of bloud,

To wit, Brabant, Lambourg, Luxembourg, Guelderland, Flanders, Artois, Haynaut, Holland Zealand, Namur, Zutphein, Frisland, Malines, Utrecht Overyssell and Gaunt.

* *Le Conseil de sang.*

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¶ *The death of two Barons of Battembourg, the one called Gysorecht, and the other Thierri, brethren, with certaine other Gentlemen executed the same day at Bruxells, 1568.*

AMong many Gentlemen and Captains who were apprehended after the discomfiture of the Assemblo in Holland, whom the Dutches of Parma had imprisoned in the castle of Willford, the two brothers of Battembourg a most antient Baronny situated upon Mense, about two miles off from Nieumegne, did manifest above others how much they had profited by being instructed in the Church of Geneva. The elder of them was Gysbrecht, and the other Dietrich or Thierri; who from the flower of their youth had constantly professed and confessed the pure Doctrine of the Gospell.

On Tuesday the first of June, Anno 1568. the Duke of Alva began to declare to the world his fained meekenesse, putting to death the same day these two brethren, besides the Lords, Peter Wandelet, Philip Wingle, &c. They were first brought into Provost Spellans house, neere the horse faire, in the City of Bruxels, compassed about with a strong guard, and many drummes beating, that none might heare what were their last speeches. As they went to their death, Battembourg the elder seemed to be somewhat pensive, whereas Dietrich his brother was very cherefull, comforting the other with his gracious words, saying, Ah brother, is not this the day we have so much desired? Be not sorrowfull now; for it is the highest honor that can befall us here to suffer for the Doctrine of the Sonne of God. It

Anno 1568.

may be for the love you beare me, you grieve to see me dye first: I am content that you should drinke of that cup before me, in regard you are the elder: if not, all is one, seeing we are going to our God.

Gysbrecht by and by replied, Thinke not, deare Brother, that the joy of the holy Ghost is taken from me now I am drawing nigh to the Lord, being ready to dye for his holy name.

Then ascending the scaffold, after he had made his fervent prayers to God, the Executioner taking off his head, he slept happily & sweetly in the Lord. His brother following him next with such alacrity, as much astonished the spectators.

He desired, as some say, to see his brother, and when he had espied his head, he cried, I shall by and by be with thee, my brother. So after he had ended his prayer, he was by a quicke dispatch united unto him.

Those who testifie these things report, That the other Gentleman had so much favour as to bee buried; but these two brethren were made a spectacle, being hanged up: the cause was, for that in the very same morning they suffered, as also before, they directly set themselves against the Idolatries which were proposed unto them.

The Saturday after, the fifth of June, the Earles of Egmond and Horne were beheaded, and there made a publique gazing stock. Of which two, the Earle of Horne, who died last, gave an evident proofe of that true knowledge of God wherewith he was indued, and in which hee had more especially increased in the time of his troubles and afflictions.

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¶ *An extract of a complaint with a protestation of the Prince of Orange and the Gentlemen of the Low countries, touching their oppressions.*

THis yeare in the month of July, the Prince of Orange, William of Nassau, accompanied with many Lords and Gentlemen of the Low-Countries, all professors of the Gospell, for prevention of the slanders and pretences of rebellion put upon them by the enemies thereof, published in writing a declaration; that it might appeare to all, that they were so farre off from plotting any treason against the Kings Majestie, that on the contrary, they did by all the meanes they could acknowledge him to be their naturall Prince and Soveraign. The true causes indeed for which they tooke up armes under the authority of their Prince, for their owne defence, as also of those who professed the protestant religion, were the exactions, the confiscations of body and goods, with the continuall condemnations and putting to death even of the most noble personages of the Countrey.

And that the Prince of Orange might make knowne to all, what injustice and cruelties were exercised upon those of the Religion, he discovered the notorious subtilties of the cardinall of Granvella and others, who under the cloake of the pretended catholique religion, sought nothing else thereby but the diminishing of Gods glory, the Kings authority, and the welfare of the commonwealth, shedding the blood of many a true Christian, by whose death followed the losse of their temporall estates; and all, forsooth, under pretence of Justice.

And for as much as tortures, vexations, banishments, executions both by fire and water, by strait imprisonments, sword, and gibbets did still increase more and more; that for these considerations the cause was lawfull and good, in taking upon them the defence of so miserable a people, to whom the Dutchesse of Parma, Governesse under his Majestie, had expressly permitted the preaching of the Gospell, for preventing of the perils and dangers which threatened the ruine of the said countries.

And as the said Prince had been a faithfull and loyall servant to his Majestie, in doing him many acceptable services, without either sparing his person or goods, so was he also ready prest to be imployed still in the like, more then at any time heretofore. And thus proceeding on further, hee made it apparant to every one whose judgement was not forestalled, that the Duke of Alva, who in respect of the dignities conferred upon him ought himselfe to be a patterne and a protector of the Nobility and Gentry, had notwithstanding put to death threescore gentlemen, with others of quality, rich Burgemasters of Burrels, and of other Cities besides; that this his ambition, being risen to a notable height of cruelty, durst put to death the Illustrious Earles of Egmond and Horne, without any shew of law or equity, who had so faithfully served the Emperour Charles of famous memory in his wars.

Yea, that he might yet further debase the Nobility of the Countrey, which is as it were the principall support of his Majestie; hee caused the heads of the said Earles to be set upon poles and forkes; By such spectacles charging upon their parents and friends much obloquy and disgrace. Yea, this horrible execution did strike such a feare and terror into many, that to avoyd these oppressions they fled the countrey. For a conclusion he added, that all these things layd together, the issue thereof tended to the extirpation of all true Religion, and consequently the depriving of the faithfull not onely of their spirituall, but corporall good also. And therefore as a Prince, being a native member of the Empire, he held himselfe obliged, in having compassion over the wracks made among so many poore Christians, to lend them his best helpe & furtherance for the free passage of the Gospell, and the consolation of such of his Majesties good Subjects, as were persecuted, imprisoned, and oppressed.

¶ Before wee shut up the History of the yeare 1568. wee will adde to the former Martyrs some that were executed in the Low-countries at divers times in the said yeare, without tying our selves to any strict order, touching their death.

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¶ *Schoblant the sonne of Barthel, Iohn de Hues, Ioris Coomans, Martyrs.*

THe eleventh of February there were taken and imprisoned in Antwerpe, Schoblant the son of Barthel, John de Hues, and Joris Coomans. After which, they were all joyfull and glad in the Lord, confessing that nothing fell out in this regard, but by his divine providence; as it appeares by Letters written to their brethren the seventeenth of March, containing that which followeth.

Seeing it is the will of God that we should suffer for his holy name, and in the quarrell of his Gospell, we certifie you brethren, that we are of good courage hitherto, howsoever the flesh continually rebels against the spirit, counselling it ever and anone according to the advice of the old serpent. But we are well assured that Christ who hath

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hath bruised, will also still bruise the Serpents head, and not leave us comfortlesse. True it is, we are now and then pricked in the heele, but that is all the Serpent can doe: nor are we discouraged, but keep our faith close to the promises of God, who is the Lord of heaven and earth, having created all things of nothing.

Ioh. 14.18. Rom.16.20. Gen 3.15. Mat.11.35.

He forsooke not Joseph in Egypt, nor left the three yong men in the fiery furnace: no, nor Daniel in the Lions Den. This is the God of Abraham, Isaac, and Jacob, and of their righteous posteritie; so that we can without feare say with the Prophet David, the Lord is my helpe, tower, strength, and refuge. By such and the like Scriptures, deare brethren, we comfort our selves in our bands, reiecting all confidence in any man whatsoever. We not dismaid then, good brethren and sisters, for our bands and imprisonment. For so is the good will of God now towards us. And therefore pray rather that he will give us grace to persevere constantly unto the end, so be it.

Gen.39.21. Dan.3.25. Dan 6.22.

Psal.12.

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¶ *The examination of Schoblant taken the 24. of March, in the presence of the Marquesse, of the Bailiffe, of the Secretary and many others*, 1568.

Marq. Where were you borne?

Schob. In Sommerswall.

Marq. Where did you marry your wife?

Schob. At Middleborough in Zealand.

Marq. Where were your children baptised?

Schob. In the Church of Christ, in which true Christians are bound to baptise their children.

Marq. Though you should say no more, we have sufficient testimony from your owne mouth. Have you received the Lords Supper?

Schob. Yea sir.

Marq. Are ye not a Minister?

Schob. No sir.

Marq. Ought not you to submit your judgement to that which hath been decreed in a generall councell, where so many learned men were assembled, Bishops and Cardinalls, sweeping the same.

Schob. I have read of some Councels where the Spirit of God was not present.

Marqueſſe. Would you not now willingly returne into the bosome of the holy Romane Church?

Schob. I will cleave to whatsoever God shall teach me out of his holy word. And thus for this time they parted.

On the seven and twentieth of March, Schoblant received sentence of death; whereat he was nothing terrified, but began to sing the song of Simeon, and the fortieth Psalme.

The night following, he wrote his last farewell to his brethren, and exculeth Jonas for not being condemned with him, although they were both presented at the same time before the Judges. I pray you deare friends be not offended, saith he, that Jonas my fellow prisoner is not offered a sacrifice with me. It is not, I assure you, for denying his Saviour. But let us meditate on that which the Lord said to S. Peter; If I will that he tarry till I come, what is that to thee? follow thou me. This I apply to my selfe at this time, for which I render humble and hearty thanks to God, who hath counted me worthy, not only to confesse the Lord Jesus with my mouth, but also to seale the same confession with my blood. I now bid you farewell, waiting with a joyfull heart the call and cry of my husband, who now invites me to come unto him.

John 21.

Out of prison the same night before the day wherein I must be offered up a sacrifice. Written with mine owne hand.

*Schoblant the Sonne of Barthel.*

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THe next day he entreated the Jaylour with a great deale of earnestnesse that he would not suffer the Fryers and Monks to come in to trouble him: for, said he, such kinde of people can do me no good, seeing the Lord hath already sealed up the assurance of my salvation in my heart by his holy Spirit. I am now going to my spouse, putting off this earthly mantle, to enter into the celestiall glory, where I shall be freed from all superstitions. And then he added further, would to God I might be the last that these Tyrants should put to death, and that their thirst after blood might be so quenched with mine, that the poore Church of God from henceforth might enjoy her rest and quiet.

Having sung the fortieth Psalme with his fellow prisoner, concluding the same with saying the Lords prayer, they kissed one another, and commended one another unto God with many teares.

After which the executioner came in, and when he had bound him, he led him away. In going out of the prison he said, farewell Jonas, I goe before thee, follow thou me. Jonas answered, so will I brother, I will followe thee. In his passage towards the place of execution, he forgot not his brethren, but manifested his love to them by such signes as he could. Being tyed to the stake he was burned alive, calling upon the name of the Lord, in the yeare 1568. the tenth day of July.

¶ Iohn Hues finished his course in Prison.

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¶ *Here followeth a Letter written by Ioris Coomans, out of Prison, to the Church of God in Antwerpe.*

BRethren I write unto you being left alone, whereas we were three in number; John Hues is now dead in the Lord. I did my best to comfort him whilest he breathed. So as now I am alone, and yet not altogether alone, seeing the God of Abraham, Isaac, and Jacob is with me. He is my exceeding great reward, and will not faile to reward me as soone as I shall have laid downe this earthly Tabernacle: pray unto God that he will strengthen me to the end; for from houre to houre I expect the dissolution of this house of Clay.

Gen.15.1

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Not long after, Jonas was examined by the Magistrates, who questioning with him of his faith, he answered freely thereto, pleading what he said by the holy Scriptures.

The Marqueſſe asked him if he were resolved to die for the faith he professed.

Yes, saith Jonas, I will not only venture to give my body, but my soule also for the confirmation of it.

Marqueſſe.

{ Anno } { 1568. }

Marqueſſe. How came you to underſtand the Scripture, ſeeing you have not the Latine Tongue?

Ioris. Call in hither your Doctors, and I will let them ſee that I have learning ſufficient to confute them. You greatly admire them, but Chriſt gives thankes to his heavenly Father, for hiding his ſecrets from the wiſe and prudent, and revealing them to babes.

Mat. 11 25.

Marq. I hitherto ſpared you in hope to ſee you retant, but you grow ſtill worſe and worſe.

Ioris. Sir, during the time of my impriſonment I have ſhed many a ſalt teare, and by the grace of God I am become much more reſolute and better. But to faſhion my ſelfe according to your appetite I have no ſtomack at all; no, although you burne me, as you have done my brother Scoblant,

Marq. And I can tell you that it will coſt you but little better cheape.

Ioris. I am ready if it be to morrow.

Then ſaid one of the ſtanders by. Sir, he hath neither wife, childe, nor goods to loſe, and that makes him ſo willing to die.

Ioris. Be it that I have none of all theſe, yet muſt I ſuffer death for conſcience ſake. But what care you for that? I would you could be ſilent and bethinke your ſelves well what you doe; you ſhall anſwer theſe your doings at the laſt day, where you muſt all appeare, and then there will be no reſpect of perſons.

Marq. If you uſe this kinde of language I will commit you to the hole; where you ſhall be fed only with bread and water, and that I thinke will tame your tongue. Therefore be quiet and ſing me no more of theſe Pſalmes.

Ioris. Well ſir, I may well reſtraine my outward voice, but neither you, nor all the World beſides, ſhall ever be able to let me from praiſing God in my heart; nor ſhall you ſit as Lords over my conſcience.

Marq. We have heard you preach but too long. Then he ſaid, Jaylor, take him and caſt him into the hole. Then was he put among theeves, as a Lamb among ſo many Wolves. Thus this conſtant witneſſe of Chriſt remained firm (ſcorning both their threats and torments) till they had burned him as they did Scoblant. Auguſt 14. the yeare 1568.

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## ¶ *Giles Annik, John Annik his ſon, and Lovis Meulen, Martyrs,* 1568.

### Perſecution grew ſtill hot in Flanders.

GIles Annik, with John Annik his ſon, were driven from Renay in Flanders, and retired unto Emden in Eaſt Frieſland. But by reaſon of their ſo ſudden departure, they could not take their wives with them; and therefore returned thither againe in the yeare 1568. to convey thē thence. The tyranny of the Duke of Alva and his Spaniards was then in the height; by reaſon whereof they durſt not enter the towne openly, but take up their lodging in the evening at an honeſt mans houſe, called Lovis Meulin. Now it was this night in which the enemies had foreappointed to make a ſecret ſearch in the towne for ſuch as profeſſed the Goſpell, knowing nothing of theſe two who were but now come thither. So paſſing by this houſe, and ſeeing the light of a candle in it, they imagined to meet with their prey there; wherefore forcing the doore open, they take theſe two priſoners, together with their hoſt; God having appointed them to be the witneſſes of Chriſt.

So after they had been detained in bands, they were all three condemned by the Magiſtrates to death, as heretiques. Giles was the firſt that they brought to the place of execution, and when the Prieſts offered to put their Idoll into his hands, he refuſed it: whereat his adverſaries being moved cauſed him to be gagged, that the people might not heare him ſpeake ought to their edification. Then was he burned, dying conſtantly and bleſſedly in the Lord.

Forthwith the Sergeants were ſent to fetch his ſon out of priſon; who, being endued with a ſingular fortitude and conſtancy, called to him one whoſe name was John Camber, being the firſt man that laid hold on him at his apprehenſion, ſaying, I forgive thee my death: then preparing himſelfe to die in the Lord, the hangman cut off his head. Likewiſe Lobis Meulen, who having lodged theſe ſtrangers, according to the rule of the Apoſtle, was executed by the ſword, which death he willingly endured for the name of Chriſt in the yeare, 1568.

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## ¶ *Louyes de Kiken-Pooſt, Martyr,* 1568.

THis woman was the widow of one Huges Moyaert borne in Renay, about the age of fifty yeares, one that truly feared God. The Magiſtrate of Renay impriſoned her in the yeare 1568. becauſe two yeares before ſhe with her children had conſented that a Miniſter ſhould preach in an outhouſe on the backſide of her dwelling; ſhe was alſo very charitable in relieving the poore, every way ſhewing forth the fruits of a true ſaving Faith. Having been kept in priſon ſeven moneths, ſhe was condemned to die the nine and twentieth of July. After her condemnation the Curate of Saint Martins came into the priſon, purpoſing to have heard her confeſſion. But the woman ſpake unto him with ſuch a divine grace, and with a ſpirit ſo repleniſhed with zeale, that the teares trickled downe his cheekes, and going his way he ſaid, I came to comfort you, but I have need rather to be comforted of you.

Then being brought by the Sergeants to the place of execution ſhe was beheaded; unto which ſhe yielded her ſelfe with much boldneſſe and joy of heart, July the ninth.

A ſtrange accident fell out upon the death of this woman; for a couſin of hers being with child, and ready to lie downe at the ſame time when this Martyr was going to be executed, hearing the ſound of the Bell (which uſually toules when any are to ſuffer) ſhe fell into a trembling, and remained ſo three weekes, beyond her reckoning, her fruit ſtirring to and fro in her wombe as if a Weaver had moved his ſhuttle from one end of his Web to another; the neck of it bowing downe as if it had been broken with ſome blow. By which it appeared that theſe cruell tyrants were the cauſe of this poore innocents death. The woman viewing this ſtrange ſight ſent for the foreſaid Curate; who being come in, and beholding this ſpectacle, ſuddenly ſwounded and was never well after to his dying day.

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## ¶ *Notes touching Chriſtopher Gauderin, Martyr, and others.*

THis Chriſtopher was bred up under the Abbot of Cename; who dying, the ſaid Chriſtopher addicted himſelfe to the making of Linnen Cloth, which he quickly grew expert in. But having been trained up in a bad ſchoole, as ſoone as the Sunday was come, he ſpent and conſumed all his

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his weekes earnings. Now by reason of a friend of his that wrought with him, called Louys Stallens, God brought him into the right way. For the said Louis would often tell him, that hee ought rather to distribute of his gettings to the Poore, than to spend them so wastfully; for if he continued so, God would surely call him to an account for it. These and the like exhortations so wrought upon this spendthrift, that he began to alter and change his course; so as in stead of frequenting Tavernes, he became a diligent hearer of Sermons, and also gave himselfe much to the study of the holy Scriptures; insomuch that not long after he was called by the Church to the Office of a Deacon, the which he discharged carefully and faithfully.

The fruit of good counsell.

Having occasion to go to a place called Andenard, in the moneth of March, 1567. to make distribution of certaine almes to the poore there, hee was arrested and sent prisoner to the Castle by the Bailiffe, who had formerly seene him in the said Abbats house. The Bailiffe asked him how he came now to turne heretique; for you learned not this (said he) of your Master the Abbat. Nay Sir, said Christopher, I am no heretique, but a right beleeving Christian; which he taught mee not indeed, but rather other vile qualities, the which I am ashamed now to rehearse.

In prison he had many disputes touching matters of faith, which he so defended and maintained by the Word of God, that he put his adversaries to silence.

Some objecting against him his youth, being about the age of thirty yeares, he would tell them, that mans life consisted but of two dayes, viz. the day of his birth, and the day of his death, and therefore he must needs die once: for my part therefore (said he) I am now willing by death to passe into eternall life.

Perceiving in the evening that he was certainly to die the next day, the striking off of his bolts being a signe thereof, he ceased not to poure out his soule to God in prayer, untill ten of the clock, doing the like in the morning very early. His prayer being ended, he put on a cleane shirt, and washed himselfe, saying to his fellow Prisoners, Brethren, I am now going to be married, I hope before none to drinke of the wine of the kingdome of heaven. When he came downe he found three prisoners who were prepared to suffer with him: namely Jo. Liebert, William Spiere, and a woman called Jannekin Wearts.

These foure exhorted one another, and encouraged each other to suffer death constantly. Which done, a Fryer forthwith presented himselfe before them, comming as he said to convert them. But Christopher said unto him, Away from us thou seducer of soules, for we have nothing to doe with thee. Whereupon he by and by departed. Then came in the hangman; who as he was busie about them to put into every one of their mouthes a gag, they bad one another farewell. John Liebert said, What, shall we not have liberty in this our last houre to praise God with our voice & tongue? Christopher answered, Brother, let not this discourage us; for the greater wrong our enemies thinke to doe unto us, the more assistance we shall finde from God: and so never ceased to comfort them till himselfe was gagged also.

A confident speech.

Then the Executioner brought them to the Towne house to heare their sentence read; which in summe was this, That they should be hanged because they had been present at the hearing of sermons. Thus these three men yielded up their soules to God with admirable constancy, at the Gallowes.

The woman, being every way vertuously given, was condemned to be beheaded, because she had sung Psalmes, and made a certaine exhortation out of the word of God to her neighbours, at a womans up-sitting. She was beheaded on the back side of the Towne house. Now because her body was much enfeebled, she was caused to sit upon a stole, receiving three blowes with the sword ere they could strike off the head. Yet she constantly sate still till she obtained the Crowne of Martyrdome, the same day in which the forementioned Martyrs dyed, which was the second of June. Anno 1568.

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## ¶ *Piere Coulogne, and Betken his Maid servant, Martyrs, Anno 1568.*

THis Peter Coulogne, by his Trade being a Goldsmith dwelling in Breda, had long served the Church there in the office of a Deacon: wherein he carried himselfe with the good approbation of all. His house also was free for the assembly to meet in, as oft as the exercises of Christian religion were performed amongst them.

But the enemies of the truth not enduring the sweet savour hereof impoisoned him, and laid him in irons: which the faithfull there take very heavily, using all the meanes they could to have access to visit him. But the enemies taking knowledge thereof caused him to be conveyed into the Castle; whence both his and the Churches sorrow was yet further encreased, because they could not now come to be a comfort one to another.

His servant Betken, being very zealous and well read in the Scriptures, brought him his ordinary dyet from day to day, never ceasing to comfort and confirme him out of the Word of God. All which she had liberty to do nine moneths together. At length they imprisoned her also; whereof she was right glad, thinking her self happy to suffer ought for righteousnes sake. Not long after Peter was put to the torture; which after he had endured, they came in like manner to his maid servant Betken: who spake unto them after this manner, My masters, wherefore will you put me to this torture, seeing I have no way offended you? Is it for my faiths sake? You need not torment me for that; for as I was never ashamed to make a confession thereof, no more will I be now at this present before you; I will freely shew you my minde therein. But for all this they proceeded on with that which they intended. Which she perceiving said, Alas my Masters, if it be so that I must suffer this paine, then give me leave first to call upon God. To which her request they yeelded. Now whilest she was making her prayer, one of the Commissioners was so surprised with feare and terror, that by and by he swouned, and could not be fetched again. And thus the poore maid escaped the torture.

Some after being examined touching her faith, they condemned these two innocents to be burned. Now as they were led to be executed, great sorrowings and complaints were heard among the people. But as for Peter and his Maid, they prayed to God with ardent affection, that he would perfect the good worke which he had begun in them, and still them with the power of his holy Spirit; untill they had finished their course.

The courage and constancy of the said Betken did so move many of the godly, both men and women, that not casting what perill or danger might ensue thereof, they brake through the multitude, embracing the Prisoners; and praising God for their constancy; saying, Fight manfully, for the crowne is ready prepared for you.

After they were come where they should suffer,

Betken

Anno 1568.

Wetken began to speake unto the people with an amiable countenance, saying thus unto them. Brethren and sisters, be you alwaies obedient to the word of God, and feare not those that can kill the body, for on the soule they can have no power: as for me, I am now going to meet my glorious Spouse the Lord Jesus Christ. And then falling both downe upon their knees, they prayed to the Lord with great devotion. Being risen up from prayer, the executioner laying hold of them bound them with chaines to the stake, and then strangled Peter, but would not strangle the other, who encouraged her Master till he had yéelded up the ghost, and till the fire had taken hold of her selfe. Then was the heard and séen to magnifie the Lord out of the middest of the flames; so as many among the multitude were ravished at her invincible constancy. Thus did these two Martyrs of the Lord give up their last breath in the fire. May the 29. Anno 1568.

## *Giles Meyere Martyr, Anno* 1568.

IN Flanders at a place called Winderhout, distant from Gand about a mile, there was a certaine Curate called Giles de Meyere whom it pleased God to illuminate with the true knowledge of his Gospell. Now having received a talent from God, he would not hide it with the Evill servant; but sought all meanes how to employ the same. He had the feare of God alwaies before his eyes, manifesting the same as well in his Doctrine as in his conversation, being carefull to instruct those whom God had committed to his charge. Yea, he went from house to house comforting and exhorting every one, as occasion served, out of the word of God; above all, labouring with them to beware of the abhominable superstitions of the Papacy.

Mat. 25. 18.

Acts 20. 20.

He taught them that forgivenesse of sins, the grace of God, and eternall life, was not to be obtained by our own merits, but by the free and only grace of God in Jesus Christ.

The Clergy of Gand having notice given them hereof, namely, that their Doctrine and authority would come to be little set by, if this Curate should proceed on thus in his course without let, they never rested untill they had pursued him to the death. They imprisoned him then, in the moneth of March, anno 1567. casting him into a deep and dark hole, where for a certaine space hee remained, bearing this his affliction patiently, and constantly calling upon God night and day, praising him for esteeming him worthy to suffer for his sake. In which his afflictions many good people, who came often to visite him, received such instruction, and consolation from him, that they were hardly drawn to leave him, till of necessity they must; their departure was alwayes accompanied with abundance of teares.

The Priests and others of that rabble ceased not likewise to ply him with disputations, thinking by that meanes to make him renounce his Faith; but to no purpose: for he remained still firme and constant, keeping himselfe close to the word of God written, which so vexed them, that they procured him to be laid in the Castle, where his sentence was to be hanged. The Sprituels being then at Gand take him thence, bound him, girding and straining him strangely with cords, and would néeds have him burned. As he was led thither, they abused him shamefully with mockes, thrusting him forward, and striking him cruelly. The Captaine of the band gave him a blow over the face with his Gantlet, which much disfigured him. Finally, these tyrants handled him worse then any dog, only because his patient and constant carriage of himselfe tormented and enraged them.

Being come to the place, they thrust him into his little Cabbin piled up with faggots and wood, and then set fire unto him; where he was heard distinctly and plainly to use these words (albeit they had gagged him) Father into thy hands I commend my spirit. Thus this faithfull witnesse of Jesus Christ dyed quietly and constantly in the Lord, April the fourth, Anno 1568.

¶ *Among these sad relations, a little to quicken and refresh the spirit of the reader, I will here insert a Letter full of consolations, written out of prison to the faithfull by one William Touart, Merchant, who had his dwelling in the City of Liste in Flanders.*

THis honourable personage, being come to the age of eighty yeares or thereabouts, used his house for the space of fourteene or fifteene yeares as a Church, wherein the assembly in the City of Liste commonly met. Being chased and banished thence in the yeare 1561. he withdrew himself for a while to Tournay, whence he was constrained to flie, and to goe to Amiens and Moundedier Cities of Picardy, that there he might enjoy the pure preaching of the Gospell. Afterward returning into his owne country, he came to reside in the City of Antwerpe, where after he had continued many yeares, he was at length imprisoned and condemned to be burned with two others, who suffered for the same cause. But it pleased God so to dispose of him, that he dyed another kinde of death, to shew that his chosen servants have to triumph over the same, some one way, and some another. For being plunged into a cisterne or tub full of water, he was drowned in prison, and then they carried his body out of the City to a place called Berken, where the dead bodies of the condemned are laid upon the wheels or crutch. Among many letters which he wrote during the time of his imprisonment, my author hath selected out this one, which here followeth.

DEare brethren and sisters in Jesus Christ, I most humbly thank my good God that he hath so fortified and comforted me by his grace, that I feele my selfe more cheared by lying in this darke prison, then if I were walking in the open streets or fields. I say, this I feele according to the spirit; for as touching the flesh what doth it apprehend here but stinking vapors and smoke?

Wherefore my beloved, if it so fall out that you be apprehended for the name of Jesus Christ, feare not the prison, nor those that have power to kill the body; for having done that, they can goe no further. Be yee not afraid then, seeing it is the reward which our good Captaine Jesus Christ hath promised to all his faithfull soldiers and servants. He who turnes his backe in this conflict goes by the worse; but whosoever fights manfully obtaines in the end the crowne, not a crowne of gold, but of glory immortall. We here lay downe a fading life, filled with griefes and troubles, to change the same for a life everlasting; we put off the ragges of this mortall flesh, to be clothed with robes immortall; we forsake a loathsome life for joy and felicity eternall; ought any crowne or exchange to be compared with this? O sweet and happy Martyrdome, how dost thou dignifie and enrich us, in despite of the world, devill, and our owne flesh? And which of us now can complaine, seeing

Rev. 2. 10.

{ Anno } { 1569. }

ſeeing our Soveraigne Lord and Maſter hath ſo expreſſely foretold it to all his followers: will any man come after me, ſaith he: Let him then take up his croſſe and follow me. Let us beare, Oh let us then beare the croſſe cheerefully and with toplulneſſe, that we may be received in the preſence of his heavenly Father: for it is not only

Mat.16 24.

Phil.1 21.
1 Tim.2,12.

given us to beleeve in Chriſt, but alſo to ſuffer for his ſake; and if we ſuffer with him, then wee ſhall alſo raigne with him.

Oh that wee could admire his bounty, who no ſooner imployes us in his worke, but hath the wages ready in his hand wherewith to recompence us. Your ſorrow, ſaith he, ſhall be turned into joy. Let us then caſt off every weight that preſſeth downe, and whatſoever elſe that ſtands in our way to heaven-ward; be it father, mother, brother, ſiſters, husband, childe, yea and our owne life alſo. Let us with the wiſe Merchant man ſell all, that with him we may purchaſe that pretious pearle. How happy doe I eſteeme them who are called to ſuffer, and leave their life for confeſſing the name of Jeſus Chriſt: For the eternall Son of God will confeſſe their names before his heavenly Father, and his holy Angels. They ſhall be clad with white robes, and ſhine as the Sunne in the kingdome of Heaven, filled with gladneſſe in the preſence of the Lambe. They ſhal eat of the fruit of the tree of life, which is in the midſt of the Paradiſe of God.

John 16.20.
Heb 12.1.

Mat.19 29.
Mat.13 45,46.

Mat.10.23.
Luke 12.8.

Rev.2 7.

Let us fixe the eyes of our minds upon theſe ſo great pretious promiſes of Jeſus Chriſt, which he hath made to all thoſe which perſevere in well doing unto the end. O how happy ſhall wee be, when we are delivered from theſe bodies of death to live for ever with our God: Let us continually pray then with the Diſciples, Lord increaſe our faith. O deare brethren, remember mee alwayes in your prayers, who am bound here in the bonds of Antichriſt. Remember thoſe alſo who are in bonds, as if you were bound with them; pray I ſay, without ceaſing; for our adverſary the Devill is alwayes compaſſing us about with his ſetches, to cauſe our hearts to faint. And you are not ignorant what a potent enemy our owne fleſh is unto us. But I confidently beleeve that our good God, who hath begun this good worke in me, will perfect the ſame even unto the day of Chriſt.

Luke 15.7.

Heb.13.3.

Pet.4.5,

Gal.5.17.
Phil.1.6.

*Fare ye well.*

It was ſtrange to ſee what ſpectacles of dead bodies, ſlaine by the bloudy Inquiſition, were to be gazed on in a manner in every place: eſpecially in the Cities of Tournay, and of the Valencians, in regard of the multitudes of beleevers, both of men and women, who had long languiſhed in ſundry priſons, in great miſery and neceſſities. Now that we may not forget what fell out in the beginning of this yeare 1569. thus it happened.

In the City of Valence were executed ſeven and fifty perſons, whereof the greater part were Burgeſſes of the City; onely becauſe they clave to the true faith of Jeſus Chriſt.

This ſlaughter was diſtributed into three ſeverall dayes. Ten were beheaded on Munday the foure and twentieth day of January; twenty on Tueſday following; and the other twenty the day after that: and ſo the ſeven in their order after the reſt, not without much aſtoniſhment and lamentations of the poore people, with the remainder of the Burgeſſes of that City.

¶ *A notable cruelty executed upon a good woman called Perrette Curtet in the yere 1569.*

As ſhe was travelling from Orleance to a place called Montargis where ſhe intended to meet her husband, called Maiſter Anthony Chanvanter des Geringes, who had eſcaped the fury of his enemies: ſhe being in her Inne at ſupper, two or three deſperate villaines knocked at the doze, and comming in asked of the ſaid Curtet, Art thou not Geringes wife? ſhee anſwered yes. Then rapping forth execrable blaſphemies they ſaid, thou art the whom we ſeeke for. This done, they ſtripped her into her ſmocke, tooke away her monies and rings from her, and brought her to the river ſide; where after great blaſphemies they ſaid, confeſſe thee. The woman anſwered, Seeing I muſt die, give me leave to call upon God firſt. They deriding her, ſaid, Pray then, let us heare what kind of prayer thou wilt make. She having in her prayers commended her ſoule to God, one of them ſware, Gods death, is this all? wilt thou ſay nothing elſe? Then ſaid one of them to another, Let us caſt her into the river: which they agreed to doe; ſome taking her by the head, and others by the heels, and ſo throwing her in, heaped great pieces of yce upon her to cauſe her to ſink, and then went their way. But underſtanding that the poore woman had got upon a great flake of yce, to ſave her ſelfe thereon, Peter Gouge returned, who was one of the murtherers, and had betraped her into the hands of the reſt, notwithſtanding her husband had covenanted with him to convey her to him in ſafety; this Gouge, I ſay, finding her there, gave her a deaths wound, the which had never come to light, had not the ſaid Gouge confeſſed the ſame, being impriſoned by the Ducheſſe of Ferrare for that very fact; yet eſcaped he unpuniſhed (contrary to the law of Provoſts) albeit he was ſent to the Provoſt Marſhall of Montargis to that end, and was ſet at liberty, for the hatred which theſe bare againſt the Doctrine of the Goſpell, whereof the ſaid des Geringes was a Miniſter.

Now the dead body floating to and fro upon the water reſted no where, untill it came over againſt the lodging where the ſaid des Geringes lay (as if it had there demanded execution of juſtice upon the offenders) where being known and conveyed thence was buryed by ſome of the aſſembly who yet remained in the City.

¶ *Another cruelty committed in Orleance about the ſame time.*

A Woman in the City of Orleance was conſtrained by the murtherers (who broke in upon her husband in the night) to ſtand and hold the candle to them, whileſt they murthered him.

¶ *Of the comming of the Queene of Navarre to the City of Paris in France, with the manner of her ſickeneſſe and death there.*

Before I come to mention the bloudy Maſſacres of France, eſpecially that of Paris, anno

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1572. which made way to all the reſt, I cannot omit to place here, as an entrance thereunto, the hiſtory of that noble and vertuous Lady Jane de Albert, Queene of Navarre, becauſe it containes much matter worthy of due obſervation.

This good Queene, before ſhe could be drawn to come to Paris to ſolemniſe the mariage of her ſon the Prince of Navarre with the ſiſter of Charles the ninth then King of France, received letters upon letters from the ſaid King to accompany the Prince her ſon in that ſolemnity: now, whereas ſhe caſt ſome doubts touching her ſonnes mariage with one of another religion, the King aſſured her that all things ſhould be ſo wrought, as ſhould give her good ſatisfaction and content; promiſing that he would get a diſpenſation from the Pope to that end. But when the Queen underſtood that the King was minded to have this marriage ſolemnized at Paris, ſhe would by no means heare of it: for I will not ſaid ſhe, put any confidence in that ſo mutinous a people, being the ſworne enemies both of my ſelfe and mine.

Pope Pius 1. whileſt he lived could by no means endure to heare of, or give his conſent to this mariage: but he died, & then way was made for this mariage to bee concluded.

Still the King perſiſted in his ſute for the obtaining of the ſame at her hands. Alſo having intelligence by ſome of his agents, that the queen of Navarre began a little to waver, he ſollicited her yet once againe to come, aſſuring her that all things ſhould be caried in ſuch peaceable ſort, that ſhe ſhould have no cauſe to complaine. At length the Queene came from Rochell to Blopes in the moneth of March, 1572. with great attendance, where it is incredible to thinke what welcome ſhe had on all ſides, eſpecially from the King & his brethren, &c. who yet, when all was done, could ſay to his Mother, Now Madam, have I not quit my ſelfe well? Let me alone, and I will bring them all into the net.

In April following were the Articles concluded concerning the mariage of the Prince of Navarre with the Kings ſiſter. In the beginning of May the King woes the Queene of Navarre again to come to Paris for preparing of things fitting for this mariage; which ſhe accordingly yelded unto, and parting from Blopes on the firſt of the ſaid moneth, came to Paris on the fifteenth of the ſame. After which ſhe went from place to place in the City into ſundry houſes and ſhops, to finde out ſuch things as might tend to the adorning of the day of ſo great a ſolemnity.

The queene mother could by no means brooke this good Queene: and therefore not finding with what colour ſhe could diſpatch her with the reſt, and yet fearing the height of her ſpirit if ſhee ſhould ſurvive, as alſo that ſhe could not then ſo worke upon the fierſbility of the Prince her ſonne as ſhe intended, ſhe conſulted with one Rene, whoſe practiſe it was to impoyſon things; who by ſuch meanes adventured to poyſon the Prince of Conde by the ſent of a poyſoned apple, which upon ſome ſuſpition was firſt tryed upon a dog: and it had almoſt coſt the Princes chirurgion his life, by ſmelling too nigh thereto. This Rene, ſelling to the Queen of Navarre his perfumed drugs, found the way how to poyſon her therewith, although others thought the contrary. But the ſaid Rene was heard afterwards to make his brags, that hee had the like in ſtore for two or three more, who ſuſpected no ſuch matter.

On Wednesday the fourth of June, the Queen fell ſick of a continuall Feber, and kept her bed; which proceeded, as it was given out, from the griefe ſhe had in her lights, wherein by long continuance was bred an impoſthume, ſhe being alſo diſtempered with the heat of the ſeaſon and her extraordinary journeyes. This burning Feber grew ſo ſtrong upon her, that within five dales after ſhe died, to the great griefe of the better ſort, but to the joy of the ſecret counſell.

The malady indeed was in her braine, which was not ſearched: in which the Queen Mother had an hand, though ſhe ſeemed much to mourne for the affliction of her good friend. Now forasmuch as in the time of her ſickneſſe ſhe manifeſted with what ſpirit ſhe was guided, we will here ſet downe the true narration of her behaviour, both in the ſame her ſickneſſe, and alſo at her death.

Perceiving in her ſelfe by the ſtrength of the diſeaſe (howſoever others ſleighted it) that ſhee could not long continue, ſhe made her ſelfe ready to receive from the hand of God that which he had appointed concerning her; and to that end requeſted ſhe might have ſuch nigh about her, as might comfort her in this caſe out of the word of God, as alſo to pray with her and for her, according to that which Saint James ſaith, Is any ſicke among you, Let him call for the Elders of the Church, and let them pray over ſuch a one, knowing that the fervent praier of a righteous man availeth much with God. Iohn 5. 14, 16.

Thus according to her deſire a Miniſter reſorting unto her ſhewed out of the Scriptures, that Chriſtians ought in all things to ſubmit themſelves to the will of God, as to the Father of ſpirits, that they might live. And albeit the rigor of his chaſtiſements doth ſometimes ſeem to our fleſh as if they were ſent to none other end but for our ruine and deſtruction; yet ought we to conſider, that becauſe he is juſt he can do nothing but juſtly, and being a father, he cannot but therein ſeeke the welfare of his afflicted children. Heb. 12.

To which ſhe replyed, I take all this, ſaith ſhe, as ſent from the hand of God my moſt merciſull Father; nor have I during this extremity feared to die, much leſſe murmured againſt him for inflicting the ſame upon me: knowing that whatſoever he doth, he doth the ſame ſo, as all in the end ſhall turne to my everlaſting good.

The Miniſter continuing in his ſpeech added, That the cauſes of ſickneſſes and diſeaſes muſt be ſought beyond the courſe of phyſicke, which alwayes lookes to the corruption of the humours, or to the more noble parts of the body any way diſtempered: for howſoever it was not amiſſe to have reſpect to theſe things as to ſecond cauſes, yet ought we to aſcend higher, namely to the firſt, even to God himſelf, who diſpoſeth of all his creatures as it pleaſeth him. He it is that makes the wound and heales, that kils and makes alive. And therefore to him we ought to direct our prayers for comfort in all our griefes and ſufferings, and in the end for full deliverance; ſeeing it is no hard matter with him to reſtore health unto us, if his good pleaſure be ſuch. Deut. 32, 39.

To this ſhe anſwered, that ſhe depended wholly upon Gods providence, knowing that all things are wiſely diſpoſed by him, and therefore beſought him to furniſh her with all ſuch graces as he ſaw to be neceſſary for her ſalvation. As for this life, ſaid ſhe, I am in a manner weaned from the love of it, in regard of the afflictions which have followed me from my youth hitherto, but eſpecially becauſe I cannot live without daily offending my good God, with whom I deſire to be with all my heart.

The Miniſter told her, that long life, how full of troubles ſoever it were, was notwithſtanding to be eſteemed among the bleſſings of God, ſeeing his promiſe implyes ſo much; and not onely ſo, but becauſe our life may many wayes ſerve to his glory, and is both an honor and a pledge of his favor, even as it is to him whom his prince implyes long in his ſervice having had experience of his fidelity for many yeares together. In which reſpect ſhe was earneſtly requeſted to pray, that if it were Deut. 5. 16.

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the will of God to imploy her yet longer in his service, for the further inlargement of his Gospell, that he would grant unto her such recovery of health, and good disposition of body, that with renued strength shee might bee encouraged to finish her course much more nobly than heretofore.

Whereupon she protested, that in regard of her owne particular her life was not deare unto her, seeing so long as she lived in this fraile flesh, she was still prone and apt to sinne against God: onely, she said, her care was somewhat for her Children (which God had given her) in respect they should be so soone depriued of her now in their young yeares: yet not doubting, said she, but although it should please God to take me from them that himselfe will be a Father and a protector over them, as he hath been to me in my greatest afflictions; and therefore I commit them wholly to his government and fatherly care: these were her very words.

The Minister said, that he blessed God to see in her Majesty this assurance of faith, and so to cast her care upon the providence of God, praying her still to persevere therein, which would sufficiently seale unto her the truth of her faith. And thus, said he, did the Patriarches in times past commit the care of their posterity over into the hands of God, as may appeare by Abraham, Isaac, and Jacob, touching their severall blessings.

Gen. 24 1. Gen. 27. & 48. 15. & 49.

But yet it was very requisite, as he said, that she should make choise of such, who, for their sincerity both in life and doctrine, might continue to water in these young Princely plants the seeds of piety, which had been sowne in them by her so great paine and industry; seeing it was to be hoped, that the example of her faith and constancy in the service of God, which she had set before them, would serve as a perpetuall inducement to imitate her so noble vertues.

Now whereas she had againe declared that death was not terrible unto her, because it was the way by which we passe hence to our eternall rest; The Minister told her, that Christians had little cause to feare death, in regard they should not die at all, according to Christs words in the Gospell of John, he that liveth and believeth in me shall never die. For death (to speake properly) is no death to them, but a sleep; being often so called in the Scriptures; and therefore Christ for their sakes hath overcome and triumphed over it in his owne person. So as now we may cry out with saint Paul, O death where is thy sting? O grave where is thy victory?

Because by death we passe to life. Iohn 8.51, 52. Iohn 11.26. Iohn 11.13, 14. Acts 7.60. 1 Cor. 15.55.

She was often admonished by him to make confession of her sinnes before God, shewing that bodily diseases tended to the dissolution of nature, and that death was the wages of sinne; declaring moreover that by this her chastisement she might discerne what she had deserved, if God should now enter into judgement with her, not onely in regard of the fall of our first Parents, in which guilt she was enwrapped, as well as others, but also by her owne personall sinnes, seeing the best of men or women in the world are in themselves but poore, miserable and wretched offendors: yea, if the Lord should punish us according to our demerits, we could expect nothing at his hands but eternall death and condemnation.

Rom 6.23. Rom. 5.12.

At these words, she began with her hands and eies lifted up to heaven, to acknowledge, that her sinnes which she had committed against the Lord were innumerable, and therefore more then she was able to reckon up: But yet she hoped that God for Christs sake, in whom she put her whole affiance, would be mercifull unto her.

Psal. 19.12.

From the later clause of her speech the Minister take occasion to declare at large upon what ground she was to expect the fruit of this mercy of God in Christ; seeing the whole have no need of a Phisitian, but they that are sicke: and therefore Christ saith in that place, Hee came not to call the righteous, but sinners unto repentance; And that he is ready to fill the hungry with good things, whereas in the meane while he sends the rich empty away. Of all which, said he, you ought so much the rather to be perswaded in your conscience, by how much the more the holy Spirit witnesseth to your spirit that you are the childe of God, Crying in you, Abba, Father. For what is faithelse, but a firme trust and assurance of the good will of God, manifested towards us in his blessed sonne?

Mat. 2.17. Luke 1.53. Rom. 8.15. What faith is.

Now the Minister fearing he might some way offend her by his overlong discourse, held his peace; the rather because the Physitians thought that a long continued speech might bee hurtfull unto her; but she on the contrary earnestly requested him not to forbeare speaking unto her about these matters of life and eternall salvation; adding, that she now felt the want of it, in regard that since her comming to Paris shee had been somewhat remisse in hearing such exhortations out of the word of God; And therefore I am now the more glad, saith she, to receive comfort out of it in this my so great extremity.

The Minister then endeavoured to set before her the happinesse of heaven, and what those joyes were which the faithfull there possesse in the presence of God: which when the scriptures intend to discover unto us, they onely tell us that the eie hath not seene, nor hath the eare heard, nor hath it entred into the heart of man, to conceive what these things are, which God hath prepared for them that love him. To which purpose he used this similitude, as if a King, minding greatly to honor some noble personage, should bring him to his Court, and there shew him his state and attendance, his Treasures, with all his most precious Jewels: even so, saith he, will the Lord one day reveale to all his elect and faithfull people his magnificence and glory, with all the treasures of his Kingdome, after he hath gathered them home to himselfe, decking and adorning them with light, incorruption and immortality.

Psal. 16.11. 1 Cor. 2.9. Simile.

This happinesse therefore being so great, her highnesse, he said, ought to be the lesse carefull about the leaving of this transitory life, seeing that for an earthly kingdome, which she was now to forgoe, she should inherit an heavenly; and for temporall good things, which vanish and come to nothing in the using, she should for ever enjoy those that were eternall and everlasting. For her faith being now firmely setled upon our Lord Jesus Christ, she might be assured to obtaine eternall salvation by him, on which words he took occasion to direct his speech in more particular manner unto her, saying:

Madame, doe you verily beleeve that Jesus Christ came into the world to save you? and doe you expect the full remission of all your sinnes, by the shedding of his blood for you?

To which she readily answered she did, believing that he was her only Saviour and Mediator, looking for salvation from none other, knowing that he hath abundantly satisfied for the sinnes of the whole world, and therefore was assured that God for his sake, according to his gracious promises in him, would have mercy upon her.

Thus you have in part the godly speeches, which passed from this religious Lady in the beginning of her sicknesse; all which was within the space of three or foure dates. Howsoever before that, and since also she ceased not to continue the same her fruitfull and comfortable communications, now and then sending forth most affectionate lightings

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to God, as a testimony of that hope and desire she had in enjoying his presence; often uttering these words, O my God, in thy good time deliver me from this body of death, and from the miseries of this present life, that I may no more offend thee, and that I may attain to that felicity which thou in thy Word hast promised me.

Neither did she manifest her pious affection by these her words onely, but therewithall shewed a joyfull and resolute countenance, as the vehemency of her sickneſſe could beare: which gave sufficient proofe to all that beheld her, that the feare of death could not drive her from the stedfastnesse of her Faith.

When she had finished these her consolatory speeches, they usually went to prayer; intreating the Lord that he would arme her with constant patience, and have mercy upon her. Which praier it shall not be altogether impertinent to insert in this place, serving as a forme of praier upon the like occasion.

### ¶ *The Prayer.*

O Lord our God, we confesse here before thy Divine Majesty, that wee are altogether unworthy of thy infinite mercies, by reason of our manifold iniquities; and that we are so farre off from deserving to be heard of thee in our requests, that we are rather worthie thou shouldest reject both our persons and our suites; but seeing it hath pleased thee to make us a gracious promise of hearing and granting our requests, we humbly beseech thee freely to forgive all our offences, and to cover them under the obedience and righteousnesse of thy deare Sonne, that through him our selves and poore services may be well pleasing before thee. For Lord we acknowledge that all our afflictions are measured out unto us by thine hand, who art a most just Judge, in regard we have every way provoked thee to wrath by our infinite sinnings against thee; yea, by our rebellions, which now testifie against us. For alas Lord, our life hath no way been answerable to that perfect obedience which thou in thy holy Law justly requirest at our hands, which we from day to day do transgresse; and therefore doe here cast downe our selves at this time before thy glorious presence, unfeignedly acknowledging our misery and wretchednesse from the very bottome of our hearts.

Yet Lord mercy is with thee, and because thou art our father, therefore thou desirest not the death of sinners, but rather that they should convert and live. For this cause we now fall downe before the throne of thy grace, with confidence of obtaining thy wonted mercy, which thou hast promised to such as call upon thee in truth: beseeching thee, which art the Father of mercies, to have compassion on all such whom thou hast humbled under thy mighty hand, by any of thy rods and chastisements; but more especially this thy servant the Queene, who lieth here before thee sicke of a dangerous disease, that as thou hast righteously afflicted her for her sinnes (which she also doth with us acknowledge) so it would please thee in pardoning them all unto her, for thy beloved sons sake, to grant that she may profit by this thy correcting hand for the time to come. Above all, give her a sweet sense, yea a full assurance of thy eternall loves, that so she may with the greater patience take downe this bitter potion ministred unto her from thy hand, and that the sole desire of enjoying thy presence may cause her to forget all worldly greatnes and magnificence; knowing that they are nothing in respect of the glory which is now set before her.

Endue her also with meekenesse of minde to beare the tediousnesse of her affliction; for howsoever the spirit be willing, yet the flesh is weake, yea full of resisting and unbeliefe; that so receiving all things from thee as from a father, she may the more willingly submit her will unto thine.

And because, O good God, thou hast made her hitherto an happy instrument for the advancement of thy glory, and the defence of thy poore afflicted people; we pray thee, if it may stand with thy good pleasure, restore her to health againe, that so the excellent worke which thou hast by her means begun may not be left unperfect, but by vertue of this her deliverance she may with renewed forces undertake the same in better sort than ever heretofore, especially for the well educating and training up the children which thou hast given her.

But Lord, if thou have a purpose now to call her home to thy selfe, who are we that we should contradict thy holy will? onely we pray thee that thou wouldst confirme her more and more in the knowledge of thy blessed Gospell, and thereby also in the certainty of her salvation, which thou hast given her by faith in thy sonne Jesus Christ, that thus she may not cease to sanctifie and call upon thy holy name unto her last breath.

And as touching our selves, who are here by thy good providence gathered together about her, being in bodily health, give us to know the uncertainty and brevity of our life: that so, according to our duty, we may behold the same in this mirrour which thou hast set before us; as knowing that even the greatest in the world are subject to the same calamities as well as the small; that so our chiefe care may be to imploy the remainder of our time to thy honor and service: all which we crave of thee in the name of Jesus Christ thy son, our only Mediator and Advocate. Amen.

Thus we have as neere as we could gathered the summe of the prayer. During which she ceased not, with hands and eies stedfastly lifted up to heaven, to fetch many deep sighes, especially when mention was made of that mercy of God in Christ which he extendeth towards poore sinners. So as there was not any there present that might not evidently perceive, that her heart and affections were joyned to the prayer which we pronounced in her presence.

And while she thus lay, she still continued in her godly resolution to depart hence, that shee might be with Christ, taking great delight in the holy and Christian exhortations which were usually made unto her by many godly and learned men, who came in to visit her, to whom shee also manifested no small testimony of that faith, and hope, which she had in God, touching the salvation of her soule, by her holy and Christian speeches, which for brevities sake are here omitted.

Yea, albeit the Lord exercised her much with the sense of her inward disease, yet could you not at any time discerne any speech savouring of discontentment, or impatience, to proceed out of her mouth; nay, scarsely a groane, which not only those of her owne family, but many others can testifie, even the Queene Mother, with others also, who now and then came in to see her.

But if at any time she felt any refreshings from the violence of her disease (there being no malady so vehement which hath not some intermission and breathing time) she manifested to all her willingnesse to obtaine the recovery of her former health, refusing to that end no good meanes prescribed for her by the learned Physitians. Againe, when she perceived her sickneſse to encrease upon her, and that she grew worse and worse, she was no whit appalled thereat, but

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shewed her selfe to be armed with an invincible constancy, to undergoe the utmost that death could doe against her, preparing her selfe willingly for that last conflict.

Moreover seeing her Ladies and Gentlewomen weeping about her bed, she would forthwith rebuke them, saying, I pray you weep not for me, forasmuch as you see God doth now by this sicknesse call me hence, to enjoy a better life, and to enter in at the desired haven, towards which this fraile vessell of mine hath for a long time beene steering; only she shewed her selfe somewhat grieved, that she lacked opportunity to reward them, and many more of her family and train which had done her faithfull service, as she could have willed; excusing her selfe with these words unto them, that it was not for want of good will, but by being overtaken and so prevented by this her unexpected sicknesse. But, saith shee, I will not faile to give order concerning the same to my uttermost ability.

In the end, feeling her strength to decay more and more, she gave order to have her last will and testament made, wherin she above all wished, that her children might have but the grace to honor and feare the Lord, exhorting them constantly to continue in the profession of the Gospell, in which they had been trained up from their youth; ordaining especially that her daughter the Princesse should be educated and instructed therein, by the foure Ladies which she had appointed and brought with her out of Bearne for that end and purpose. And being come to age, her desire was that she might be joyned in marriage to some Prince of the same religion, by the counsell and advice of the Cardinall of Bourbon and Gasper Count of Colligny Admirall of France, whom she made Executors and overseers of her said Testament. But here it may not be omitted briefly to relate another conference which she had with a Minister of the Gospell before her departure.

The eighth of June, which was the day before her death, she caused a Minister of the Gospel to be called for, and finding that she was drawing nigher unto her end than before, she willed him to speake somewhat largely of such temptations as Satan is wont to assaile Gods elect withall in their last conflict.

To which the Minister answered, that then was the houre indeed wherein that sworne enemy of all the faithfull did most busily bestir himselfe, if he could, to deprive them of the comfort of their salvation; not sparing at that time especially to set upon them with might and maine: but yet even then the Lord is not, nor will be wanting to his, filling their hearts with such joy and comfort of the holy Ghost, as shall make them through the same more than conquerours.

The first engine then which Satan useth against the Saints to cause them to despaire, is to present before their eyes the innumerable heapes of their sins and pollutions, wherewith they have any way been defiled in their whole life; and then presents unto them Gods justice, before which no flesh can be able to subsist, unlesse it be pure and spotlesse: whence he infers, that miserable sinners can expect and looke for nothing, but an horrible desolation and condemnation. But against these assaults in the first place must be opposed, (as David doth in the one and fiftieth Psalme) the infinite multitudes of Gods compassions, which doe infinitely surpasse the multitudes of our sins. And as touching the justice of God, we confesse that no creature that is defiled with sin can in any sort abide to be strictly examined by it, if he shall call the same to a severe account: but we also know that God will never enter into judgement with those that believe in his son, but allowes unto them that righteousnesse and obedience which was accomplished in him, which is only sufficient for us, being imputed unto us, to oppose against the judgement of God: therefore in it alone they expect to stand before his face, and not by their owne dignity or worthinesse. Indeed if they were to appeare before the throne of Justice, to receive thence what they have deserved, they had good reason to be overwhelmed in utter despaire, as oft as they thinke upon or looke on the same: but turning their eyes upon him, who being the eternall Son of God hath clothed himself with our humane nature, to beare in the same the punishment due to our sins, and therein acquitted us, then Gods justice doth no way affright us, but rather yeelds us assured comfort, because they make this their full resolution, that forasmuch as God is just, he cannot require the same debt twice. Having therefore received full and perfect satisfaction of him, whom he hath ordained to be our surety, and paid our debts for us, thence we gather assurance that he will no more require them of us.

To which purpose these sentences are to be well observed. It is Christ who hath borne our griefes and carried our sorrows. That the chastisement of our peace was upon him, and with his stripes we are healed. That we all like sheep have gone astray, and have turned every one to his owne way, and the Lord hath laid upon him the iniquity of us all. Christ is our peace and the propitiation for our sins. The Lambe of God which taketh away the sins of the world. These with many the like sentences the Minister propounded by way of answer to this vertuous Ladies demand: concluding the same thus, that Gods justice ought not to terrifie those that believe in Christ, of whose righteousnes and redemption they are partakers, knowing that Jesus Christ who knew no sinne was made sin (that is to say, an oblation for sin) for us, that we might be made the righteousnesse of God in him.

Isa. 53 4. 5.
Eph. 2. 14.
1 Iohn 2. 2.
Iohn 1. 29.
1 Cor. 1. 30.
2 Cor. 5. 21.

I grant, saith he, that these things belong not to all indifferently, but only to such as believing in the Son of God doe wholly rest themselves satisfied in the merit of his death and passion, which merit of his, as Saint Peter witnesseth, sufficeth for their salvation.

Acts 4 12.

After these matters premised, he asked her whether she placed her whole confidence on Christ crucified, who dyed for her sins, and rose againe for her justification?

Rom. 4. 25.

To which the noble Princesse answered, that she neither expected salvation, righteousnesse, nor life from any else, then from her only Saviour Jesus Christ, being assured that his only merit abundantly sufficed for the full satisfaction of all her sins, albeit they were innumerable.

This being your Faith Madam (said the Minister) you cannot come into condemnation, but are passed from death to life. Then taking an occasion again to resume her former speech, that she had no cause to be afraid of Gods Throne of Justice, seeing it was turned into a Throne of Grace and Mercy unto her, and that the houre of death should now be exceedingly welcome to her, seeing it could be nothing else but a sweet passage into a far better life, as also the time in which all teares should be wiped away from her eyes: He likewise shewed that she should doe well continually to be thinking on that excellent sentence, Blessed are the dead which die in the Lord, because from thenceforth they rest from their labours, and their workes follow them.

Iohn 5. 24.
Heb. 4 16.
Phil 1. 23.
Rev. 21. 4.
Rev. 14. 13.

For then, said he, the time approacheth wherein she should enjoy the visible presence and society of her husband Christ, and have fellowship with the blessed Angels, and celestiall spirits, with the holy

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holy Patriarkes, Prophets, Apostles and Martyrs of the Son of God, to partake with them of the same felicity and glory.

The Minister minding yet further to sound her, whether she were loth to leave this life, used these words: And now good Madam, said he, if it should please God by this your sickneſſe to put an end to this wearisome pilgrimage of yours, where yet you remaine with us, and to call you home to himselfe, whereof he gives us to see some evident signes and tokens, are you willing, I beseech you, to goe unto him? To which this excellent Princesse with great magnanimity and courage, without any astonishment, replyed, Yes, I assure you.

Then he once againe added, good Madam, open the eyes of your Faith, and behold Jesus your great Redeemer sitting at the right hand of his Father, reaching out his hand to receive you unto him. Are you, are you willing to goe unto him? Yes, I assure you, saith she, most willing, and much more willing then to linger here below in this world, where I see nothing but vanity.

The minister, not willing to continue longer in this kinde of discourse, asked if she were pleased that they should goe to prayer, declaring that godly personages there present would willingly joyne their desires with hers. To which she consenting, the said Minister prayed by her a good space, whilest this pious Lady manifested her ardent affection to call upon God.

When prayer was ended, the Minister discerning in her the undoubted testimonies of her repentance, and of the sorrow she conceived for the offences which she had committed against God, together with the assured confidence which she had in his mercies, as a Minister of the Gospell, and Embassadour of the Son of God, by the authority dispensed to him, having committed to him the word of reconciliation, he assured her in his name, that all her sins were forgiven her of God, and that they should never come into account before his judgement Seat; yea, that she should no more doubt thereof, then if the Sonne of God from heaven should say unto her, Daughter thy sins are forgiven thee. And to the end that troubled consciences might the better be quieted, Christ hath used these words, speaking to his Ministers, saying, Whose soever sins ye remit, they are remitted, and whose sins ye unloose, they are unloosed. The reason is, because the word which they pronounce is not the word of a mortall man, but of the immortall God, being of no lesse weight, than if himselfe uttered the same.

1 Cor. 5.

Mat. 16. 14.

When he asked of her Majesty, if she accepted of so gracious a Message which assured her of the free pardon of all her sins. Yea, I doe, saith she, and make no doubt thereof.

Not long after these exhortations, the Admirall comming in, and with him another Minister, she also gave eare to him for a good space together; whose discourse tended to prepare her for death, as he had done who had spoken to her immediatly before; who having finished his speech prayed also with her and for her, which she heard with great attention and affection. Then she requested that these two ministers might stay with her all night in her Chamber, and that they would in no wise leave her.

The greater part of this night was spent in holy admonitions which these two ministers gave to this gracious Lady and Princesse one after another. Besides these admonitions she commanding that some Chapters of the holy Scripture, which were pertinent for her condition, should be read unto her; one of the Ministers read in her hearing certaine Chapters out of the Gospell of Saint John, namely, from the foureteenth to the seventeenth. After he had read to her these Chapters, he went to prayer, which being ended the Queene desired to take some rest, but it was not long ere she commanded them to reade again: whereupon the other Minister having made choise of certaine Psalmes of David, full of ardent and affectionate prayers, suiting to this Princesses present affliction, he read them unto her, and for a conclusion read the one and thirtieth Psalme, where the Prophet, among other things, doth there commend his spirit into the hands of God; because, saith he, thou hast redeemed me, O Lord God of truth.

Psal. 31. 5.

The Queene willed them to pray with her again: and thus, as I have said, was the most part of the night spent in such vertuous exercises, namely in exhortation, in reading the holy Scripture, and in prayer: during all which time the ministers never discerned in any of her speeches or behaviour the least impatiency. Nay, whereas some dayes before she fell sick she shewed holy affectionately she was bent to provide things most magnificent for the day of her Sons marriage, according as the State of so great an alliance required: it was admirable to observe, that after this sickneſſe had seized upon her, God wrought in her such forgetfulneſſe and neglect of all such matters, that she never made shew of having so much as a thought thereof.

This night being thus passed and spent by this noble Queene, she persevering in the expressions of like pious actions and ardency of Faith, the next day in the morning between eight and nine of the clocke she departed this life, to take possession of a far better life, sweetly yeelding up her spirit into the hands of God, the ninth of June 1572. the sixth day after she fell sick, in the 44 yeare of her age.

She had her perfect speech alwaies even to the houre of her death: shewing not only the stayednesse and soundneſſe of her judgement (which ever in times past she had) in her care about the salvation of her soule, but in her other worldly affaires also.

Now to avoide all jealousies and suspitions of her being wronged by poyson or otherwise in this matter of her so sudden sickneſſe, her body was opened, by sundry expert and learned Doctors of Physick and Chirurgery, with all exquisite diligence, who found her heart and liver very sound and untouched, her lungs only excepted, which long before on the right side had been very ill affected, by reason of an extraordinary hardneſſe which they had contracted, and withall a great impostume, which, so far as men could judge, they concluded was the cause of her death. But they had no command given them to open the braine, and therefore finding somewhat out of frame in her body, they delivered their opinions only concerning the same.

Thus you have with as much brevity as I could, and as the merit of the thing required, the true report of the manner of this vertuous Princesses sickneſſe and death, thus far related unto you; only my request is (saith my Author) that if any have a more perfect and particular knowledge of the excellent parts wherewith the Lord had adorned and beautified her, they would not suffer the same to be buried in silence, but to cause it to see the light; that on the one side it may serve as an example to posterity; and on the other side, that we may learne to blesse God for her piety and constancy.

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¶ *An Introduction first into that which leades to the death of the Admirall of France; Then, to the massacre at Paris, and so in some other Cities.*

## And first, what moved the Admirall to come to Paris.

AFter the death of the Quéene certaine Princes were sollicited by the King to give their attendance at Paris, for the solemnising the mariage of the Prince of Navarre (now made king by the death of his mother) according to the ceremonies which were thereto appertaining. Among the rest, letters were directed to the Admirall by the King himselfe, to come to this marriage; which were delivered unto him by Cavagnes: wherein the King assured him he would not tarry long after him; Willing him not to be afraid of the fury of the Parisians, nor of their threats which they had formerly uttered against him. For he was not ignorant of the deadly hatred they bare him, and therefore wrote unto the Maior of the City, to looke unto it at his perill, that the Admirall had no wrong offered him by the Citizens, either at his entrance or continuance in the City. For of all the Cities in that Kingdome it is the most superstitious and easily moved to sedition; and therefore the Admirall, being of a contrary religion, could expect but ill welcome at his comming thither: especially because at his sollicitation the Crosse of Gastines was removed out of the street of S. Dennis.

The Quéene mother and the Duke of Anion wrote unto the Maior also, and like wise to the rest of the Magistrates, to the same effect; but especially to their servants, some whereof had a little light given them touching that device. To be short, they endeavoured to take all rubbes out of his way, that he might with the lesse mistrust fall into the snare.

The Admirall, not casting any perils, resolved to take his journey to Paris. Albeit he lacked not sundry advertisements from his owne followers, and others his well-willers in the Kingdome; who honoured him much, desiring him, that howsoever he had no sinister opinion of the "King, of his mother, or any of theirs, yet at least he was to take into his consideration the place whither he went, and amongst what enemies he was now to venture himselfe. But he always leaning upon the testimony of a good conscience, and being confident in Gods providence, not moved by these advertisements, tooke his journey to Paris with very few Attendants. Being come thither, he was honourably received of the King, of his Brethren, and of the Quéene mother, with others also.

"He gave this testimony in his answer to these advertisements, that since France came to be a Kingdome, it never enjoyed a better King then Charles the ninth.

The marriage of the King of Navarre with the Kings sister being solemnised on the seventeenth and eightéenth of August, 1572. and all the Triumphs and feastings accompanying the same being finished, the Admirall determining to take his leave at the Court, and so to returne homewards, the Deputies of the Reformed Churches brought him their requests on a sudden, to present the same to the King, in regard of many wrongs the said Churches had sustained; and therefore they instantly besought him, that he would not leave the Court till some order might be taken for redresse thereof.

This with other impediments were the occasions of detaining him still there.

Maurevell comming to Paris whilest these Feasts lasted, having presented his service first to the King and his mother, the Duke of Anion, with those of the Guise; after some speech had with the King and the Quéene mother, one called Thaill had a command to direct him to the house whence the blow should be given: who left him with a woman in the said house, which woman was forbidden not only to aske his name, but also so much as to enquire for what cause he was lodged there. This Maurevell was he that shot the Admirall.

On Friday, the two and twentieth of August, in the morning he trimmed up his harquebuse; watching secretly the Admirals comming.

The Admirall at his going forth out of the Loure meeting the King comming out of a Chappell which is before the same, passing thence to play at Tennise, he scarcely had gone an hundred paces from the place, but as he returned to his lodging on foot to dine there, attended on by some twelve or fifteene Gentlemen, reading a petition; out of the windowe of a lodging (where Villemur tutor to the Duke of Guise usually lay) he was shot with an harquebuse charged with three brasse bullets, one of which tooke off the fore finger on his right hand, and he was hurt with another in his left arme. Feeling himselfe thus wounded, hee willed some of his followers to enter that house, and to enquire who it was that had done that, or who set him on worke to doe it: and then to advertise the King thereof, giving him to understand how well his command was observed. Maurabell hurts the Admirall.

Now whilest they were busie to force open the doore, the murtherer fled out by a back way, escaping thence out of the gate of Saint Anthony; where one attended him, holding a Spanish gennet brought out of the Duke of Guises Stable; whereon he galloped away, yet not without some difficulty: for flying thus in some feare, he fell off his horse twice or thrice.

A Gentleman seeing the Admirall hurt came to support his left arme, binding up the hurt thereon with his handkerchiefe. And thus was he conducted to his lodging, which was distant from thence about some twenty paces. In his passage a Gentleman said it was to be feared the bullets were poisoned: to which the Admirall replyed, All must be as it pleaseth God.

The King hearing of the Admirals hurt left his game, where he was playing till then with the Duke of Guise, and throwing away his racket as it seemed in an anger, with a sad and heavy countenance withdrew himselfe into his Chamber; the Duke of Guise following him within a while after.

The King of Navarre, the Prince of Conde, with many other of the religion, having notice of the Admirals hurt, complained to the King of this untimely accident; entreating they might have leave to depart out of the City, seeing they could expect little safety there. The King made his moane to them of the mischance that hapned, swearing and protesting that he would execute such impartiall justice upon the offendor, and on all the complotters, as should give the Admirall and all his friends content; only he willed them to stay, promising them ere long to provide for their security. The King of Navarre and the Prince Conde complaine to the King.

The Chirurgians and Physitians were presently sent for, amongst whom was Ambroise Pare the Kings Chirurgian, a man very expert. He began first with the Admirals finger, which put him to much paine, in regard the sciffers were not sharpe enough to cut it off at once; besides hee was faine to stop and open the wound thrice. Then he came to the left arme, making incisions in two places into which the bullet had pierced.

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The Admirall endured all this with an undaunted countenance, and wonderfull patience, whilest those which stood by and saw him so mangled could not refraine from teares. Captaine Monins held him with both his armes about the middle, and Cornaton held his hands. He seeing them astonished, my friends, said he, why weep you? I thinke my selfe happy to be thus handled in the cause of God. And anone casting his eyes upon a Minister called Merlin, he said, here ye see, my friends, Gods blessings. I am hurt indeed; but I know it is come to passe by the will of my heavenly Father, humbly thanking his Majesty in that hee is pleased to honor me so farre, as to suffer any thing for his holy name. Let us pray unto him, that he would grant unto me the gift of perseverance.

*The admirals speech while he was in the Surgeons hands.*

Then looking upon the said Minister who wept over him. Oh Master Merlin, saith he, what will not you comfort me? Yes sir, said he; for wherein may you take greater comfort, then in calling to mind how greatly God hath alwaies honored you, in esteeming you worthy to suffer rebuke for his names sake, and true religion? The Admirall replied; alas, if God should deale with me according to my deserts, he might have put mee to worse torments then these. But blessed be his holy name, in that he is pleased to take pity on mee his poore and unworthy servant. Be of good cheere, sir, then said another unto him; for seeing God hath spared your more noble part whole, you have cause therein to magnifie his goodnes. In these wounds you have received from God a testimony of his love, rather then of his displeasure, seeing hee hath preserved your head and understanding safe.

*This Merlin was miraculously delivered in the massacre of Paris.*

Then said Merlin, sir, you doe well in turning your thoughts away from him who hath committed this outrage upon you, in looking onely unto God; for no doubt it is his hand that hath smitten you: therefore for the present, cease to thinke on the malefactor. I assure you, said the Admirall, I doe freely forgive him from the bottome of my heart, and those also that are his abettors; being fully perswaded, that none of them all could have done me the least hurt, no, though with violent hands they had put me to death. For what is death it selfe to Gods children but an assured passage to an eternall rest and life?

Now as the said Minister declared how the evills which happen to the children of God in this present life, doe often incite and quicken them up to poure out their prayers into the bosome of the Almighty, the Admirall presently with a loud voice and ardent affection prayed thus.

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### ¶ *The Admirals godly and devout Prayer.*

*The admirals godly and devout prayer.*

LOrd God and heavenly father, have pity upon me for thy goodnesse and mercies sake; remember not Lord the sinnes of my life past, nor the offences which I have committed against thee; for if thou narrowly marke our sinnes, the lewdenes of our behaviour, and disloyalties, in transgressing thy holy commandements; Lord, who shall stand? who is able to beare the weight of thy displeasure? I renounce all Idoll Gods; I acknowledge thee to be the onely true God, and worship thee alone O Eternall Father, in thine Eternall sonne Jesus Christ. I beseech thee for his sake, that thou wouldest give unto mee thy holy spirit, and therewithall the gift of patience. I put my trust in thy free mercy; for therein consists the stay and propoſe all my hope, whether I die now at this present, or live to the time to come. Behold Lord, here I am, doe with me as it pleaseth thee; having this confidence in thee, that if I now depart hence, thou wilt receive me into the blessed rest of thy kingdome. If it please thee to lengthen out my daies here on earth, O heavenly Father give me grace that I may spend the residue thereof in setting forth the glory of thy holy name, and in maintaining, to the utmost of my power, thy pure worship and service. Amen.

Having ended this prayer, Merlin asked him, if it pleased him that the Ministers of Christ should now pray with him and for him. To whom hee said, yes, with all my heart; I pray you begin. Whilest Merlin pronounced the prayer, applying the same to the present occasion, the Admirall with his eies loking up to heaven expressed the ardency of his affection, in consenting thereunto. Prayer being ended, Merlin began to propound unto the Admirall the examples of the Martyrs, shewing that from Abel to Abraham, and consequently hitherto, whosoever carried themselves in any degree of faithfulnesse in the house of God, felt at one time or other the smart of afflictions in divers kinds. The Admirall answered, that when hee called to minde the sufferings of the Patriarchs and Martyrs, it much comforted him, and helped him somewhat to allay the tartnesse of his afflicted estate.

*The Ministers pray with him.*

The King of Navarre and the Prince of Conde having bitterly bewayled this outrage committed upon the Admirall (as you heard before) about two of the clocke in the afternoone, the King, accompanied with the Queene Mother, his Brother, and other of the Lords, went to visite the Admirall.

*The King & Queene Mother came to visit the Admirall.*

The King with teares seemed to be exceeding sorry for that which was come to passe, protesting him, with one blasphemous oath upon another, to revenge the fact, no lesse than if it had been committed upon his owne person: praying him to come and take up his lodging with him in the lowvre, for his greater security and safety. Whereupon, the Admirall, after some discourse made to the King in secret, gave him most humble thankes for so great a favour, as to visite him in his owne person.

Upon the motion made by the King, Paulus his chiefe Physitian was called, demanding of him, whither the Admirall might safely be removed thence into the Lowvre, or no? His Answer to the King was, that it could not be done without danger. Some of the Admirals friends thought it fitting to request a guard of Souldiers to be assigned by the King unto him for his better security. The King answered, he liked well of that device, being fully determined to provide for the admirals safety as his owne, and would preserve him no lesse then the apple of his eie. After this the King called for the bullet of brasse, wherewith the Admirall was hurt, that he might see it, asking whither hee was not put to great paine when his finger was cut off, as likewise touching the dressing of his arme? Now as Cornaton shewed the bullet, having his sleeve all bloody (because he was appointed to hold the Admirals arme, while it was in dressing) the King asked if that were of the Admirals bloud? and whither so much bloud issued out of his wounds? adding (after Cornatons answer) he never saw man in his life shew greater constancy and magnanimity of spirit then the Admirall did.

Then was the Queene Mother desirous to see the Bullet, saying, I am glad the bullet is taken out; for I remember when the Duke of Guise was killed before Orleance, the Phisitian told me, that if the Bullet were gotten out, there was no danger of death, though it were poysoned.

Then Cornaton answered, we have foreseene that Madame; for being carefull to prevent that danger

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Some good hopes of the Admirals recovery.

danger, the Admirall had a medicine given him to expell the poison, if peradventure any such thing should be.

The Saturday before the Admirall was slain he began to be somewhat cheered, so as the Chirurgions and Physitians gave out, that they would warrant the Admirals life: because his arme, having lost but little of his strength, would soone be healed. This newes was brought to the King, who seemed to entertaine the same joyfully. The new married wife came also to visit the Admirall. But all this was but a lightening before death. For that night there was heard a great clattering of armour in the City, and many torches lighted every where, borne by many of the people. Some Gentlemen, whose lodgings were nigh to the Admirals, rose, and went out, asking some of their acquaintance the reason why there were so many up in armes at that houre of the night: They answered, That the King much desired to see a castle assayled and defended, devised onely in sport to give him content. They passing yet further came to the Louure, where they likewise saw many torches lighted, and troups of armed men.

The guard there could no longer contain themselves, but began to picke a quarrell with them; and as one of the said Gentlemen was about to speake, a Gascoine souldier strucke at him with a Partizan, and then they fell upon the rest. The noise hereof spreading, the Queene Mother said, seeing it is not possible to retain the fury of the soldiers any longer from breaking out, "Let the bell of the Church of S. Germain be tolled, said she.

"That was the watch-word, as you would say, when the massacre was to begin. The marke or signe by which the murtherers were to be distinguished from the rest, was a white handkerchiefe knit about the left arme, and a white crosse in their hats. Peyerb.

The Admirall comming to the knowledge of this (more) though he had but few of his followers about him, was not much moved thereat; trusting (as he often used to say) upon the Kings favor, whereof hee had large experience. Also hee knew that when the Parisians should understand how much the king disliked their folly, though they had an intention of doing him some mischiefe, yet would they be quieted as soone as they saw Colleins and his guard.

This Colleins was appointed by the Duke of Anjou to defend the Admirals lodging, wherein the old Proverb was verified, That the Wolfe was set to keep the sheep.

About breake of day, August the foure & twentieth, 1572. being saint Bartholomew's day, they began to knocke at the doore where the Admirall lay. La Bonne, who lay not farre from him, having the keyes, perceiving that there were some who came on a message from the King to the Admirall, came downe quickly and opened the doore; presently Colleins fell upon him and stabbed him with his dagger, so that he died. Then with his harquebusiers rushing into the house, killing such as they met, others fled. Cramaton awaking with the noise that hee heard at the doore (for he lay in the next Chamber by) ranne thither, causing the Switzers and other officers to fortifie it. Colleins hearing that cryed to him to open it in the Kings name, and he so handled the matter, that with the help he had, he forced the doore open, and after gained the staires. The Admirall and those that were with him, taking notice how they shot off pistols and guns, finding themselves inclosed in their enemies hands, fell to prayer, begging pardon of God for their sins.

The Admirall rising out of his bed, and putting on his night gowne, commanded Merlin the Minister to make the prayer. He also, calling earnestly upon Jesus Christ his God and Savior, commended his spirit into his hands. He that testified these things, and made report thereof, coming into the Chamber, and being asked by the Admirall what that tumult meant; sir, saith hee, God is now summoning us to looke to our end.

The admirall seeing what would be the issue, answered, I have long since expected death: save your selves if it be possible, for you cannot secure me; I commend my soule into the hands of the mercifull God. Those who were present and escaped have affirmed, that the Admirall was no more affrighted at death, which he saw present before his eyes, than if there had been no likelihood thereof at all.

The admirals Christian and constant carriage of himselfe in these broils

Forthwith every one in the Chamber getting up to the top of the house, and having found a window where the rake, saved themselves there; but the greater part, who were beneath in the next roome to the Admirall were slaine, others miraculously escaped. In the meane while Colleins having made his way caused certaine Switzers of the D. of Anjous guard to enter into the house.

Besme, Colleines, and Sarlebour, with their Targets in one hand, and their naked Swords in the other, broke open the Admirals chamber doore, and Besme (which was afterwards slain himselfe by one Bertoville upon the way, after hee had escaped out of prison) comming towards the Admirall, holding the point of his sword to his breast, said thus, Art not thou the Admirall? I am the man, said hee, with an undaunted courage, as the murtherers afterwards confessed. Then beholding the naked sword, Young man, said the Admirall, thou oughtest somewhat to respect my yeares, and my infirmity of body, but it is not thou that canst shorten my dayes. Besme deliberately thrust the Admirall into the body with his sword, and then smote him therewith on the head: the rest had every one a blow at him; so as he presently fell downe wounded to death.

The Admirall wounded to death.

Whilst this mischiefe was in acting, the Duke of Guise being beneath in the base Court, with other Romish Catholike Lords, cryed to the murtherer above, Besme hast thou done? It is done, saith he. Then the Duke replyed, Monsieur, our knight (meaning King Henries bastard) will not believe it unlesse he see it with his eyes; throw him downe out of the window.

Then Besme and Sarlebour, lifting up the body of the Admirall, cast him downe into the court, where he lay naked on the ground, exposed to all spight of Rome and mockes of the multitude, some trampling on him with their feet. Onely because the blow which Besme had given the Admirall on his head, had so covered his face with blood running thence, that his visage could not be discerned, the Duke of Guise stooping downe tooke his handkerchiefe, and wiping his face therewith said, It is he, I know him well enough; and giving this poore dead body a spurne on the head with his foot (whom all the murtherers in France feared whilst he lived) he passed thence, encouraging his soldiers, saying, We have made a good beginning; now let us goe on to the rest, for the King hath so commanded, the King hath so commanded, repeating it over twice.

An Italian of the Duke of Guises caused cut off the Admirals head, and brought it to the King and Queene Mother, which being embalmed was sent to Rome to the Pope, and to the Cardinall of Lorrain being there at that time. The common people on the Sunday following cut off his hands and privy members, and then in this woefull plight being dragged up & downe three daies in the channels throughout the streets, he was at the last carried out of the City to a gibbet in mount Faucon, where they hanged him by the feet; from whence some that were well disposed, gathered together in the night to his obsequies, who before the body of the Admirall; the which they interred in secretly, that for the Papists what they could, they could never find it out, but it lay buried still, as they were faine to make a body of straw,

The admirals head sent to Rome.

Anno 1572.

and hung that up in stead of the body it self, rather than none at all.

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¶ *Here, as in fittest place is briefly related the sentence which the Court of Parliament in Paris denounced against Gasper Coligne Admirall of France, after hee was massacred as you have formerly heard, viz.*

1 FIrst, That for his conspiracy practised against the King and the State in the yeare 1572, the said Court hath condemned him of high treason.

2 That his memory shall bee utterly raced out.

3 If his body or any figure thereof shall bee taken, that the same shall be first drawne upon a hurdle to the place called Le Greve, and there hanged upon a Gibbet by the Executioner.

4 After which, a Gibbet shall be set up at Mountfaucon, and be there to be hanged up in the most eminent place thereof.

5 His armes and armor to be drawne at an horse taile through the streets of the said City of Paris, and other Cities where they should bee found, and there by the Minister of Justice to be broken and battered in pieces, in signe of his perpetuall ignominy.

6 All his goods and possessions to be forfeited to the Kings use.

7 All his children to be pronounced ignoble, as also held unworthy and uncapable of any honor or dignities whatsoever.

8 His house and castle of Chastillon upon the Loin, with the base Court and all appurtenances thereunto appertaining, to be defaced and demolished to the ground.

9 Then in the said place this sentence shall be set up engraven in brasse.

10 Lastly, that on the foure and twentieth of August, 1572, generall processions be made through the City of Paris, by way of thanksgiving to God for this punishment inflicted upon the conspirator.

Pronounced and executed in Paris, the seven and twentieth, and nine and twentieth of October, Anno 1572.

Signe,

*Malon.*

Great joy at Rome for these sorrowfull events.

At Rome solemn masses were sung, and thanks rendred to God for the good successe which the Roman Catholiques had obtained in massacring the Huguenots. At night, in token of joy and gladnes, were made many great bonfires in sundry places: And, as the report went, the Cardinal of Loraine gave a thousand Crownes to him that brought this desired newes unto him. Touching whole death I will here insert that which I finde written of it.

A note touching the manner of the Cardinall of Lorains death.

The Cardinall of Loraine, a principall pillar in the house of Guise, a crafty and cruell persecutor of the reformed churches, some after the raigne of Henry the third, brother of Charles the ninth, in the yeare 1574, died at Avignon frantique; at the houre of whole death there happned such a horrible tempest in the aire, that all stood amazed at it. The people observing how it fell out in one of the chiefe Cities where Popery bare the sway, thought it the more remarkable; not sticking to say, that this wise worldling, who had enriched himselfe beyond measure by execrable practises, received now in the prime of his youth, and in the top of his hopes, the just reward of all his wicked proceedings; it being not possible, that a soul so replenished with iniquity could depart quietly.

But those of the Religion added, That in this his so sudden departure shined the wonderfull providence of God, in that one of the Popes great supporters, comming to Avignon with a purpose to arme the King of France and Polonia against the Christian assemblies (out of a vaine confidence thinking, that at his onely word and threat the Prince would be perswaded to overthrow all) it should fall out so contrary to his expectation, that the master builder and upholder of violent and bloudy counsels must now in the middest of his triumphs come to so fearefull and miserable an end: That he, who bent all his wits to crosse the counsell and wisedome of God, should at an instant in this City be smitten with frenzie. To give warning to all, that there is no wisedome or counsell against the Lord; who blasteth the ripest wits when they dare to oppose him therewith. But now to returne againe to the matter where wee left.

The same day that the Admirall was hurt, the King advised the King of Navarre, his brother in law, to lodge in his chamber, with ten or twelve of his trustiest servants, to protect him from the designes of the Duke of Guise, whom he called an unhappy boy.

The Admirall as it seemeth some what before his death made his will, in which he gave the king counsell, that he should not give his brethren over great portions. The Quéen Mother hearing this, and reading the same to the Duke of Alencon the Kings brother; Now you see, saith she, the heart of your friend the Admirall, whom you so much loved and respected.

The Duke answered, I know not how much he loved me, but I well perceive by this how much he loved the King.

The Admirall a loving and loyall servant to his Prince and Country.

The English Embassador made almost the like answer when the said Quéene told him, How the Admirall had advised the King not to trust the English too farre.

Indeed Madam, saith he, hereby it appeared that though he bare but little good will to the English, yet he manifested himselfe a loyall servant to the Crowne of France.

Brion governour to the Prince of Condes son massacred.

The Sieur de Brion, Governour of the little Marquesse Conde, sonne to the late Prince of Conde, hearing these stirres, taking his little master even in his shirt, thinking to convey him somewhere out of the way, met these murtherers, who plucking from him the said yong prince, massacred the old man in his presence, whilest the Prince with teares intreated them to spare his Governour. But they died his white haires in his owne bloud, and then barbarously dragged him through the mire.

Ten thousand massacred within three dates in the City of Paris, &c.

This Sunday morning all that were popishly affected take liberty to kill and spoyle; it being credibly reported, That the number of the slaine that day and two other dates following, in the City of Paris, and in the Suburbs, did amount to above ten thousand, counting Lords, Gentlemen, Presidents, Counsellors, Advocates, Lawyers, Schollers, Physitians, Merchants, Tradesmen, Women, Maids, and Children. The streets were covered with dead bodies, the river was died with bloud, the gates and entrance into the Kings palace painted with the same colour: but the bloud-thirsty were not yet satisfied.

But

Anno 1569. The pretence was this: Report was raised there that a treason of the Huguenots was discovered, who had conspired to kill the King, his Mother, & his brethren, having already killed fifteene of the guard.

But going from house to house with their associats where they thought to find any Huguenots, they brake open the doores, then cruelly murthered whomsoever they met, sparing neither sex nor age. Carts were laden with dead bodies of yong maidens, women, men and children, which were discharged into the river, covered in a maner all over with the slain, and dyed red with their blood, which also streamed down the streets from sundry parts thereof, whereat the Courtezans laughed their fill, saying, That the warres were now ended, and that hereafter they should live in peace, &c. But it would take up too much time to recite all the lamentable passages of this so sad and ruefull a tragedy.

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¶ *This with some others which follow, belonging to this History, because they could not bee omitted, are here under inserted.*

TO begin then with Monsieur Pierre de la Place President of the Court of Requests, whose story we will relate somewhat at large, because his singular piety requires the same. On Sunday morning about six of the clock, one called Captaine Michael, harquebuster of the king, came into his lodging, into which he had the more easie accesse for divers private respects.

This was a token by which the murtherers were distinguished from others.

This Captaine being armed, having a harquebuse on his shoulder, a pistoll at his girdle, and his handkerchiefe tyed about his left arme, presenting himself before the said De la Place, the first words he spake were, that the Duke of Guise had slaine the Admirall by the Kings appointment, with many Huguenots besides: and because the rest of them of what quality soever were destinated to death, he was come to his lodging to exempt him from the common destruction: onely he desired to have a sight of that gold and silver which was in the house. The Lord de la Place somwhat amazed at the audacious malapartnesse of the man, who, in the midst of ten or twelve persons which were there present in the rome, durst presume to utter such language, askt him if he knew where he was, or whether he thought there was a King or no?

To this the Captaine blaspheming answered, that he willed him to goe with him to know the kings pleasure. The said Lord de la Place hearing this, fearing also some danger to be towards, by sedition in the City, slipped forth at a backe doore behind his lodging, purposing to get into a neighbors house. In the meane while most of his servants vanished out of sight, and this Captaine having stored himselfe with a thousand crowns, was intreated by the Lady Parets, daughter to the said Lord, to convey her father with the Lord Parets her husband into the house of some Romane Catholike, which he consented to doe, and also performed it.

After this, de la Place being refused at three severall houses was constrained to retire backe againe into his own, where he found his wife very pensive and grieved beyond measure, fearing lest this Captaine in the end would cast her sonne in law and daughter into the river, as also for the imminent danger wherein her deare husband and all his family were.

But the said Lord de la Place, being strengthened by the spirit of God with incredible constancy in the inner man, sharply rebuked her; and afterwards mildely demonstrated unto her, that we must receive these and the like afflictions from the hand of God; and so having discoursed a while upon the promises of God comforted her.

Then he commanded such servants and maids as remained in the house to be called together; who being come into his Chamber, according to his custome on the Lords dayes, he made a forme of exhortation to his family: then went to prayer, and began to read a Chapter out of the booke of Job, with the exposition or sermon of Master John Calvin upon it. So having spoken somewhat of Gods mercy and justice, which as a good and wise father useth to exercise his elect with sundry chastisements, lest they should bee intangled here below with the things of this World, he shewed how needfull afflictions were for Christians, and that it was beyond the power of Satan or men to hurt or wrong them, unlesse the Lord of his good pleasure gave them leave. What need have we then, said he, to dread their authority, which at the most can but prevaile over our bodies? Then he went to prayer againe, preparing himselfe and his whole family rather to endure all sorts of torments, yea death it selfe, than to speake or doe ought that might tend to the dishonour of God.

Having finished his prayer, word was brought him, that Senecay the Provost Marshall with many archers were at the doore of his lodging, commanding the same to be opened in the Kings name, saying that he came to secure the person of the Lord de la Place, and to preserve his house from being pillaged by the common sort. The Lord de la Place having intelligence of this speech commanded the doore to be opened to him, who entring in declared the great slaughter that was made upon the Huguenots every where in the city by the Kings command; adding this withall in Latine, that he would not suffer one to live, Qui mingat ad Parietem. Yet have I expresse charge from his Majesty, saith he, to see that you shall sustaine no wrong, but only conduct you to the Louvre, because the King is desirous to be informed touching many things about the affairs of those of the Religion, which he hath now in hand, and therefore willed him to make himselfe ready to goe to his Majesty. The Lord de la Place answered, That he alwaies thought himselfe happy before he left this life, to gaine any opportunity by which hee might render an account to his Majesty of his behaviour and actions.

But in regard such horrible Massacres were every where committed, it was impossible for him to passe to the Louvre, without the certaine danger of his person; praying him to assure his Majesty of his willingnesse to come, the whilest leaving in his lodging as many Archers as hee thought fitting, untill the fury of the people was somewhat pacified. The Provost agreed to his request, and left with him one of his Lieutenants called Monte Hope, with some foure of his archers.

Not long after comes into his lodging President Charron, then provost of the merchants, with whom conferring a little in secret, going his way he left with the foure archers which were there before, foure more of the city archers. The whole night following was spent in stopping up and fortifying of all passages from entring the house, with logs and pobbles of Flint-stones, damming up the windowes, so as it seemed by this so exact and diligent a defence, the archers were left in the house, to free the said de la Place and all his family from the common calamity, till Senecay, returning the next day after two of the clocke in the afternoone, declared that hee had expresse charge from the King to bring him to his Majesty without delay. Hee replyed as before, that it was dangerous as yet to passe through the City, in regard that even the same morning there was an house pillaged next to his.

Anno 1572.

Seneca on the contrary inſiſted, ſaying, it was the common ſpeech of theſe Huguenotes to proteſt that they were the Kings moſt loyall and obedient ſubjects and ſeruants; but when they were to manifeſt their obedience to his commands, then they came off but ſlowly, ſeeming rather much to abhor and deteſt it. And whereas he pretended danger, Seneca anſwered, that he ſhould haue a Captain of Paris who was well knowne to the people, to accompany him. As Seneca cõtinued this ſpeech the Captaine of Paris ſurnamed Pazon, a principall actor in this ſedition, entred the chamber of the ſaid Lord of Place, offering his ſeruice to conduct him through the city to the King; which De la Place would by no means yeeld vnto, telling Seneca, that he was one of the moſt cruell & bloudy minded men that was in all the City; and therefore ſeeing he muſt needs goe to the King, he intreated that the ſaid Seneca would be his guard. To whom Seneca anſwered, that hauing now other affaires to looke vnto, he could not conduct him aboue fifty paces.

Then his wife (though otherwiſe a very gracious and good Lady) out of that entire loue which ſhe bare to her husband, proſtrated her ſelfe at the feet of the ſaid Seneca, beſeeching and intreating him to accompany her husband to the King. But the ſaid De la place, who neuer ſhewed any ſigne of a dejected ſpirit, came to his wife, tooke her vp from the ground, rebuked her, and told her, that it is not the arme of fleſh that we muſt ſtoupe vnto, but vnto God onely. Then turning himſelfe about, he perceiued in his ſonnes hat a white croſſe, which through inſtinct he had placed there, thinking thereby to ſaue himſelfe, for which his father ſharply chid him, commanding him to plucke that marke of ſedition thence; telling him that we muſt now ſubmit our ſelues to beare the true croſſe of Chriſt, namely, thoſe afflictions and tribulations which it ſhall pleaſe our good God to lay vpon vs, as ſure pledges of that eternall happineſſe, which he hath treaſured vp for all his elect ſeruants. Thus ſeeing himſelfe preſſed by the ſaid Seneca, to goe with him to the King, reſoluing vpon death, which hee ſaw he could not auoid, he tooke his cloake, embracing his wife, earneſtly wiſhing her aboue all things to haue the feare of God and his honor in precious eſteeme, and then went on his way boldly. Comming into the ſtreet where the glaſſe-houſe is, ouer againſt Cocks ſtreet, certain murtherers who attended there for his comming, with their daggers in a readineſſe, killed him, about three of the clocke in the afternoon, as an innocent lambe in the midſt of ten or twelue of Senecas Archers, who led him into that butchery: and then pillaged and embezeled away what they found in his lodging for the ſpace of fiue or ſix daies together. His body (whoſe ſoule was now receiued into heauen) being carried into a ſtable, and couering his face ouer with dung, the next day they threw him into the riuer.

*De la Place addreſſeth himſelfe to go to the King.*

*He is firſt murthered, & then thrown into the riuer.*

Peter Ramus the Kings profeſſor in Logicke, a man renowned among the learned, was not forgotten. He had many enemies; among other, one called Iames Carpenter, who ſent the murtherers to the Colledge of Priests, where the ſaid Ramus was hidden. But being diſcouered, hee offered a good ſumme of money to ſaue his life; yet was he maſſacred, and caſt downe out of an high Chamber window to the ground, ſo as his bowels iſſuing out of the ſtones, were afterwards trailed through the ſtreets; the carkaſſe was whipped by certaine ſchollers, being ſet on by their tutors, to the great diſgrace of good letters which Ramus profeſſed.

*Peter Ramus maſſacred, and afterwards diſgracefully handled.*

I doe here, ſaith the Hiſtorian, forbeare to write what cruelties were exerciſed in this foreſaid City of Paris, on Sunday, Munday, Tueſday, and the daies following; becauſe in ſuch confuſions, thoſe that ſurvived had little leaſure to think vpon the murthers committed in their preſence, to obſerue euery particular; I content my ſelfe therefore to ſay in a word, that no man liuing in Paris, taking notice what was done there this Saint Bartholomewes day, &c. but will averre that there was neuer ſeen, heard nor read of, ſuch perfidious diſloyalties, ſtrange rabliments, more then brutiſh cruelties, audacious robberies, execrable blaſphemies, as thoſe that were committed in theſe few dayes; wherein it was ſafe for one to be any thing, rather then an honeſt man.

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¶ *Of a young man who preferred his Mothers ſafety in theſe broyls before his own.*

A Young man about the age of two and thirty yeares, a ſincere Chriſtian, and excellently well learned aboue many of his age and time, going early abroad this Sunday morning vpon ſome ſpeciall occaſion, returning home, and perceiuing what a ſtrange rumor there was concerning the death of the Admirall throughout the City of Paris, he out of his ſingular and childelike affection to his Mother, haſtened to her with all poſſible ſpeed, informing her what had happened, and ſo wrought for her, without delay, not regarding his owne ſafety, that he ſecured her in a place, as you would ſay, fitted for the purpoſe. After which himſelfe being found alone ſhut vp in his ſtudy at prayer, to which exerciſe he had long before deuoted himſelfe; The furious Maſſacrers on that part of the City asked him if hee would obey the King, he anſwered, yes, but I muſt alſo obey God.

Then they began preſently with battle axes and ſtaues to load him with blowes on the head, that he receiued his owne bloud into his hands; and then making an end of him, they threw him into the riuer.

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¶ *Two Miniſters maſſacred.*

TWo Miniſters appertaining to the King of Navarre, the one called More, the other Deſgoris, fell alſo into the hand of theſe murtherers, who killing them, caſt them into the water. I cannot learne, ſaith the hiſtoriographer, by report, that any mee Miniſters were ſlaine at this time, then theſe two. At the writing hereof many were liuing, who laboured in the workes of the Lord, in the Church of Paris, and were alſo miraculouſly preſerued.

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¶ *An inhumane Cruelty.*

PHilip le Doux a great Ieweller, at his returne home from Guybray faire, being gone to bed, his wife at that time had the midwife attending vpon her, being ready to be deliuered: ſhee hearing theſe furies below bouncing at the doore, commanding it to bee opened to them in the Kings name, as ill as ſhe was, aduentured to goe downe, and opened the ſame to theſe tygers, who preſently ſtabbed her husband in his bed. The midwife ſeeing them bent to murther the woman alſo, now ready to lie downe, inſtantly intreated them to tarry at leaſt ſo long till the infant (which would be the 20. Childe that God had given her) was borne. Hauing conteſted ſome while with them, they tooke this poore woman halfe dead with

feare

{ Anno } { 1572. }

A barbarous cruelty.

ſeare, and thruſt her into the fundament with a dagget to the very hilts. She finding her ſelfe mortally wounded, and yet deſirous to bring forth her fruit, fled into a corne-loft; whither they purſued her, giving her another ſtabbe into the belly with a dagger, and then caſt her out of a window next to the ſtreete; upon which fall the childe came forth of her body, the head formoſt, gaping or yawning, to the great aſtoniſhment and confuſion of the Papiſts, who were conſtrained often with detestation to acknowledge and confeſſe the cruelties of their butchers.

¶ *Behold here another.*

What iron heart would not have been moved to compaſſion herewith.

ONE of the Maſſacrers having ſnatched up a little childe in his armes, the poore babe began to play with his beard, and to ſmile upon him; but in ſtead of being moved to compaſſion therewith, this barbarous wretch wounded it with his dagger, and ſo caſt it all on a goare blod into the river, ſo as it was a good while ere it could recover the own colour againe.

To proceed on further and fully to relate all the tragicall acts committed in this Maſſacre at Paris, to ſet downe the thundrings of Guns and Piſtols, the lamentable voices and outcries of the ſlaine, the roarings and horrible blaſphemies belched forth by theſe Maſſacrers and devils incarnate, were enough to cauſe the Paper whereon they ſhould be deſcribed either to blush, or weepe.

Not to ſtay the Reader therefore any longer in this, having many things of the like nature to preſent unto thy view, we will paſſe from the dolorous City of Paris to other cities in France, and ſet before thee as in a glaſſe a company of horrible and ruſull ſpectacles.

¶ *Maſſacres committed upon thoſe of the Religion, at Meaux in Brie.*

LEt us begin then with thoſe of Meaux in Brie, which is not above a daies journey from Paris.

There was a roule drawne where the maſſacre ſhould begin, continue, and end.

The poore Proteſtants in this City were deſtinated to drinke of this cup of Martyrdome after their brethren and ſiſters in the aforeſaid City of Paris. Therefore on the ſame Sunday the foure and twentieth of Auguſt, about foure of the clocke in the afternoon, a poſt was ſent to Meaux with letters accompanied with a ſeditious fellow called le Froid. Being come thither, the Packet was preſented to Monſieur Lovis Collet, the Kings Attorney there. Upon the receit whereof, this Attorny haſted hither and thither in his own perſon to advertiſe ſuch cut-throats (as had had their hands in the pillaging and robbing thoſe of the religion in the firſt, ſecond, and third troubles) with command, that they ſhould be ready to come forth of their houſes armed, at the ſtroke of ſeven of the clock, and then cauſe the gates inſtantly to be ſhut.

This Collet was then branded for notorious villanies, and a miſshapen fellow.

The time preſtred being come, which was about ſupper time, the gates were ſhut, and then they began to execute their cruelties in ſundry parts of the City. Thus was that night paſſed, not without uproares and ſtrange events.

On the next day, which was Sunday, about three of the clocke in the morning, theſe good Catholikes began to pillage the houſes of the Proteſtants, of the beſt things they had, which continued till eight of the clocke, their trading liked them ſo well. But the principall of all the ſpoiles were conveyed into the Court and houſe of this noble Attorney Collet; yet theſe were only the beginnings of ſorrows.

For after robbing and ſpoiling they fell to ſhut them up in priſons: which being filled, the maſſacrers having Collet for their Captaine (who uſually carried in each hand a Piſtoll ready to diſcharge) went into the ſaid priſon on Tuesday the ſix and twentieth of Auguſt, about five or ſix of the clock at night, with ſwords, daggers, and butchers knives.

Nigh to this priſon there was a great Court, encloſed on every ſide with walls and a very ſtrong Gate. In a corner whereof is a large paire of winding ſtaires, containing five and twenty, or thirty ſteppes, by which they goe up to the Judgement Hall to the Seat of Juſtice. Into this Court were the murderers aſſembled; which done, Collet went up into his ſeat. Then they had a ſcroule or bill containing the names of the priſoners there impriſoned, who were called over one by one to the number of two hundred and upwards, as ſome of the murderers themſelves have ſince reported, when as they impudently made their braggs of theſe their horrible impieties and injuſtices.

Then the Attorney laughing began to call for the firſt man named in the bill; who being brought forth, and ſeeing naked ſwords before him, falling downe and crabing forgiveneſſe of his ſins at the hands of God, was ſuddenly butchered by five or ſixe.

One Quintin Crover, an Elder of the reformed Church, being called forth, and ſeeing many of his companions maſſacred before his eyes, kneeled downe, praying God to pardon theſe murderers; at which prayer they fell a laughing, and not being able with their daggers to pierce a Jerkin of double Buffe which he wore, and which they were loth to ſpoile, (for it was a good booty) they cut asunder the points, and then gave him five or ſix ſtabs with a dagger into his body; and ſo this good man wounded to death, calling upon God, rendered up his ſpirit into the hands of him that made it.

Farou Baren, a man zealouſly affected to religion, who had been Sheriffe of the City in the firſt troubles, having by his endeavours chaſed the Maſſe out of Meaux, for a time was mortally hated of theſe ſeditious Papiſts; and therefore they were not contented ſimply to kill him, but firſt cut off his noſe, eares, and ſecret parts, then giving him many ſmall thruſts into divers parts of the body, they conſtrained him to and fro among them, as if he had gone through the pikes. But being weakened, and not able any longer to hold out, in regard of the blod that iſſued from all the parts of his body, he fell with his face to the ground, and inſtantly calling upon the name of the Lord, received infinite gaſhes and wounds after he was dead.

By this time it grew late, therefore theſe bloodſuckers, having almoſt wearied themſelves in worrying theſe poore lambes and ſheep of Chriſt, deferred the execution of the reſt till after ſupper, as well to take ſome breathing and refection, as alſo to murther the reſidue with the greater alacrity. For in as much as the blod of the ſlaine ſhined yet upon the ſwords and armes of the murderers (their ſleeves being tucked up) which ſomething hindered their proceeding; after they had drunke wine their fill, they meant to returne and make themſelves drunke with blod alſo; which that they might ſhed the more freely, they take with them Butchers great axes wherewith they ſmite downe their Oxen, and in the preſence of this honeſt Attorney felled theſe poore priſoners one after another; who called upon God, and cry-

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ing so loud for mercy, that all the City in a manner rung thereof. This massacre lasted from nine of the Clock at night till it was midnight. And for as much as there yet remained many prisoners alive, they deferred this their bloody businesse till the next day.

But this may suffice to have been said as touching this massacre at Meaux in Brie; passe wee on now to the City of Troys in Champaigne, and there take notice, as it were by the way, what cruelties were executed in that place.

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## ¶ *Persecution of the Faithfull at Troys in Champaigne.*

NEwes comming to Troys of the Massacre executed at Paris, the greater part of the Judges and Officers of the King were sent to the Bailiffe of Troys, with commandement diligently to make search for all those of the Religion, from house to house, and to imprison as many as they could meet withall.

In this city there was a Merchant called Peter Belin, a man of a turbulent nature. This Belin was at the massacre in Paris on S. Bartholomews day; from whence he was sent with Letters from the King dated the eight and twentieth of August, to the Maior and Sheriffes of Troys, to cause all these persecutions to cease, and the prisoners to be set at liberty. On the third of September he came to Troys with these two letters (which had been first published in Paris) with commandement to deliver them to the foresaid Magistrates to be proclaimed there also.

But at the first entrance into the City, he began to enquire, that all might heare him, whether they had not executed the Huguenots there as they had done in Paris; which was his language thorow the streets till he came home. But even some of the Papists, who were not so cruelly minded, demanded of Belin the contents of the K. letters, whereof they had some inkling before. But he, like a Bedlam swelling with choler, sware that whosoever said they contained any thing tending to varification, lyed. Hastning therefore to the Bailiffes house at Troys, after he had delivered him the packet, and buzzed somewhat in his eare, he put him on to see this execution done. Now that the same might passe the better for current, the help of the Executioner of Troys was requested, whose name was Charles.

Yet he shewing himself more just and humane than the rest, peremptorily refused to have his hand in an act tending to so great cruelty; answering, that it was contrary to his office to execute any man before sentence of death had first been pronounced by the Magistrate. If they had such sentence to shew against any of the prisoners, he was ready to doe justice; otherwise he would not presume, without a warrant, to bereave any man of his life: and so with these words he returned home to his house.

Now albeit this answer, proceeding from such a kinde of person whose office and custome it was to shed blood, might somewhat have allwaged and taken off the edge of the most barbarous Tyger in the world; yet the Bailiffe sleighting it, was the further enraged. Upon this he sent for one of the Jaylors of the prison who kept those of the religion; but he being sicke of a Tertian Ague, Martin de Bures was sent to know his pleasure.

The Bailiffe telling him at large what Belin had signified to him in private, as also, that on a sudden all the prisoners of the Religion must bee put to death, that so the place might be purged of them: This (he said) you must not faile to doe. But (said the Bailiffe) that the blood may not run into the streets, you shall cause a trench to be digged in the middest of the prison; and at the two ends thereof set certaine vessels to receive the same.

But this de Bures for some considerations, as namely thinking the Kings Letters (whereof he had had some intelligence) might be proclaimed, made no haste to performe his charge, acquainting no man with ought that had passed betweene the Bailiffe and him; no not Perennet the Keeper, who then lay sick in his bed.

The next day, being Tuesday, which was the fourth of September, the Bailiffe came into the prison about seven or eight of the Clock, and calling for Perennet asked of him with a smile, Perennet, is it done? Perennet, knowing nothing either more or lesse, asked of him what? Then saith the Bailiffe, Why, are not the Prisoners dispatched? and thereupon was ready with his dagger to have stabbed him. But comming a little better to himselfe, he told Perennet what his purpose was, and how he was to behave himselfe concerning the execution thereof; willing him by all meanes not to forget to make the said Trench. At which words this Perennet standing amazed, though otherwise he was a fellow forward enough of himselfe to commit any outrages against the Protestants, certified the Bailiffe, that such an inhumane act could not be committed over to him, fearing lest in time to come Justice might be followed against him by the Parents or Allyes of the Prisoners. No no, said the Bailiffe, feare not, I will stand betweene you and all harmes. Others of the Justices have consented thereto besides my selfe, and would you have better security than that?

Within a while after, the Jaylor comming into the court of the prison, where the prisoners were abroad recreating themselves, caused every one to resort to his cabbin or hole, because, said he, the Bailiffe will come by and by, to see whether the Keepers have done as he commanded them: which they did. Then began these poore sheep to feare they were destinated to the slaughter, and therefore went presently to prayer. Perennet instantly called his companions about him, reporting to them what the Bailiffe had given him in charge. Then they all tooke an oath to execute the same; but approaching nigh to the Prisoners, they were so surprised with feare, and their hearts so failed them, that they stood gasing one upon another, having no courage to act such a barbarous cruelty: and so returned to the Jaylors lodge, whence they came, without doing any thing.

But in stead of laying this to heart, as an advertisement and warning piece sent them from above; as if of set purpose they meant to resist against the checks of their owne consciences, and so kick against the prickes, they sent to the Taverne for fifteene pints of the best wine, Troys measure, with sheepes tongues, and other viands, and intoxicating their braines with wine, they drew a list or Catalogue of all the prisoners, which they delivered to Nicholas Martin, one of their Confederates, who was to call them forth as he saw their names set downe in the scroule; and thus as they came forth they massacred them.

Ludot one of the prisoners, being called forth as his turne came, presented himselfe before them with a cheerefull countenance, calling upon the name of the Lord. Now as he was to receive the stroke of death from these desperate blood-spillers, he prayed them to forbeare him a little, till he had put off his doublet, being olletted, which he was wont to put on when any tumult grew in the City: and having himselfe unlaced it, presenting his naked

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naked breast unto them, he received the blow, and fell downe dead.

But poore Peurs escaped not so good cheape; for his turne being come, he was no sooner in their sight, but one of them let drive at him with the point of his Halbert, redoubling the same oft to have killed him, yet could not. The poore man seeing himselfe thus dealt withall by the Cattiffe, and no end made, tooke hold with his hands on the point of the halbert, and himselfe pointing him to the seat of the heart, cryed to the murderer with a stedfast voice, Here, souldier, here, right at the heart, right at the heart, and so finished this life.

Howsoever in this massacre these two formerly mentioned are for brevities sake only named, yet by that which immediatly followes you may perceive they were not a few who suffered in this tragedy.

The Massacre (saith my Author) being ended, the murtherers made a great pit on the back side of the Chappell of the prison, whereinto they cast the bodies one upon another, some of them yet breathing. So as one called Maussere lying in the midst of them, was espied to raise up himselfe above his fellow Martyrs in this pit, upon whom they forthwith throwing earth (as was reported) stifled him, being but halfe dead. But because the order which the Bailiffe set downe was not observed, namely the making of a trench in the prison to receive the blood which was shed, it ran in such abundance out at the prison doore, and thence through a channell into a river nigh thereto, that it was turned into the colour of blood. Which some of the Papists themselves taking notice of, being ignorant of the fact, were so terrified therewith, that they ran along the street, crying and pointing at every one they met withall to behold this horrible and lamentable a spectacle. Whereupon many hasting to the prison by this occasion, could conjecture no other but that the prisoners had slaine one another.

This was presently noised through the City, insomuch as some went to informe the lieutenant and bailiffe thereof. But what? it was as if they had run to the Wolves to tell them the Sheepe were devoured.

Whilest this so savage a cruelty was committed in the prison, one Bartholmew Carlet a Cooper, prisoner there for debt (who of all the troupe of murtherers in Troys was one of the principall) having in the former troubles exercised most notorious cruelties against those of the Religion, was called in by these massacrers to be one of their associates; who executed his part in so bloody a manner, that (as himselfe afterwards often acknowledged) he with his owne hands slaughtered thirty of these poore innocents: So far was he growne past shame or common honesty. But this his fact was so pleasing to certaine of the Popish Religion at Troys, that for a recompence thereof they payed his debt, and set him free out of prison; which was done (as the report went) by making a collection for him in certaine Parishes.

The next day after, which was the fifth of September, this worshipfull Bailiffe of Troys, that he might apply the plaister when the parties were dead, causes the Kings Letters, which he had received the thirtieth of the moneth of August before going, to be published in all the corners of the City with sound of Trumpet. The Bailiffe (as we have been credibly informed) was present in person at the publication, and as the Notary read the contents thereof to him, he pronounced the same jeeringly, and not with a full and audible voice, as matters of such consequence ought to be read.

### ¶ *Of the massacre at Orleance.*

IT now remaines that we proceed unto the City of Orleance, and to take notice whether the papists there were lesse cruell than those of Paris. But, saith the Historian, when I call to mind what hath been the report of those that were present at that time in Orleance, it causeth the haire to stand upright on my head. Yet for as much as it is convenient that posterities to come may be acquainted with the fury of these monsters in nature, we will commit that to writing whereof we have credibly been informed.

On Saturday, the three and twentieth of August, Letters were sent from the King to Orleance, unto Sieur de la Renie President of Dijon, to prevent all disorders, murthers, &c. With command, that he should advertise the Citizens, how the Admirall was hurt, as also to assure those of the religion, that ere long such justice should be executed on the actors, as all France should take warning thereby not to enterprise the like.

This was carefully performed by the said Sieur de la Renie the same day; who caused those of the best rank of both religions to be present at the publishing of the Kings minde. The faithfull thinking themselves secure, were quiet, and on the Sabbath day assembled in the place appointed for their meeting, to the number of 300. persons, men, women, and children.

But on the same day towards night came a new order to the Justices, Maior, and Sheriffes of the said City, by which they were injoyned to be up in armes, and to gather to them what strength they could; with expresse charge to make havock of those of the Religion. To this purpose the Captaines of twelve companies were appointed to be the leaders to the rest, divided into eight and forty squadrons.

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### ¶ *The cruell massacre of Dechampeaux a worthy Counsellor in the City of Orleance, by a wretched Villaine his neighbour.*

ONe of these blood-suckers called Terier came with a small troupe to a Counsellors house of Orleance, whose name was Dechampeaux Lord of Bonilli, bidding himselfe and his company to supper with him. Dechampeaux bid them all kindly welcome, making them good cheere, being ignorant of that which had hapned at Paris. But supper being ended, and all of them being risen from the table, Terier bad him deliver his purse. Dechampeaux laughing thereat, thinking that he had been but in jest, this cruell and unthankfull guest with blasphemous oathes told in few words what had happned in the City of Paris, and what preparation there was amongst the Romane Catholiques of Orleance, to cut off and root out the Protestants there. Dechampeaux seeing there was no time now to contest with him, gave money to this theefe: who, to requite the curtesie and good entertainment he had had, embrued his hands in the blood of his host and neighbour, a man of as good and upright a carriage as was in all the City, and afterwards himselfe with his troupe pillaged the whole house.

*A cruell and unthankfull guest.*

The six and twentieth day of August following the massacrers began the execution about the ramparts, after such a strange manner, as he that had but a sparke of humanity left in him, out of

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of compassion would be moved to abhorre and detest it. In these quarters there inhabited many of the Religion. All the night long was heard nothing but shooting off of Guns and Pistols, forcing open of doores and windowes, fearefull outcryes of the massacred, both of men, women, and little children, trampling of horses, and rumbling of carts, hurrying of dead bodies to and fro; the streete swarming with unmoved exclamations of those of the common sort, with horrible blasphemies of the murderers, laughing their fill at their furious exploits; Some crying kill them all, and then take the spoile; others, spoile not, but kill all.

So all must goe to wracke.

On Wednesday the massacre began more fiercely, and so continued to the end of the weeke, not sparing to breake these and the like jests upon the poore massacred: Where is now your God? What is become of all your prayers, and Psalmes now? Let your God, whom you called upon, save you if he can. Yea some of them, who in times past had been professors of the same Religion, whilest they were massacring the poore innocents; durst sing unto them in scorne the beginning of the three and fortieth psalm: Which in the French meeter runs, Revenge moy pren le quarrelle de moy, Iudge me O God, and plead my cause. Others striking them said, sing now, Miserecorde aupaure vicieux, Have mercy on me O God, which language they used to this poore people in Paris, and elsewhere. But these execrable outrages no way daunted the courage of the faithfull from dying stedfast in the faith.

These were miserable comforters.

Touching the multitude of the slaine, the murtherers did not sticke to vaunt that in this City they caused more than twelve thousand men to perish: Also an hundred and fifty women, with a great number of Children of nine yeare old and upward. But as some of themselves have since reported, there were eighteen thousand murdered, besides women and children. The manner of their death was, first to shoot them with Pistols, then to strip them of their clothes, and either drowning or else burying the dead bodies in pits, namely such as dwelt about the wals. They were armed also with knives and poyards: in like manner with Javelins and partizans, wherewith they murdered these poore, meeke, and harmlesse creatures.

On Tuesday at night certaine of this bloody crue came and knocked at the doore of one that was a Doctor of the Civill Law, called Taillebous; who opening a Casement, and understanding that they had somewhat to say to him, came downe immediatly, and opened the same unto them. At the first greeting they told him he must die. Whereupon he fell to prayer, and that with such constancy and affection, that the massacrers being astonished, and by a secret celestiall power restrained, contented themselves onely with taking his purse, in which there were fifteen Crownes, and so left him, offering him no more violence.

The fervor of fervent prayer

The day following certaine Schollers resorting to his lodging, requested of him that they might see his Library, into which having brought them, one asked this booke of him, and another another, the which he willingly gave them. At length they told him they were not as yet satisfied, their purpose being to kill him. He prostrating himselfe upon the ground, and having ended his prayer, willed them to kill him there. But they forced him out of his owne house, whence he went on with an undaunted courage, till in the way he lighted on the body of a certain Shoemaker, newly wounded, lying gasping for breath. At which sight starting back as one somewhat appalled, he prayed them to kill him there; yet they would not, but constrained him to passe on forward. Being come to the Schooles of the Civill Law, at least, said he, let me die before this place, where I have taught so long. But they furiously repulsing him, more than before, made him goe further with them, where at length they knocked him downe.

A rich Burgesse of the City called Nicholas Bourgars Sieur de Noue, a man of singular worth, and highly esteemed of all, was at that time deadly sick. Some of the murtherers came into his Chamber with a purpose to kill him, but seeing him in that case spared him: yet finding there Noel Chaperon, an Apothecary who brought him Physick, they cut off one of his armes, then drew him into the open market place, where they made an end of him.

The next day there came one to the lodging of him that was sick, who was wont heretofore to visit him. Notwithstanding he was entring in, he met the mother of the sick party at the doore going unto Masse, and comming up into the Chamber he stabbed the said sick man with a dagger in many places, and so killed a dying man. Then with all silence, as if he had done no such act, wiping his dagger, he went down the staires again, and meeting one at the doore who came to visit him that was sick, this fellow saluting him passed along by him, without any change either in his behaviour or countenance.

A Cooke, having hid himself three whole daies, was inforced for hunger to come forth, for lack of meat. But whilest he went about to escape one death, he fell into the talents of these Lions, who devoured him, and that forthwith.

Francis Stample a rich Merchant was threatened to have his throat cut presently, if he gave not the murderers money: but having none about him, being taken by them out of his house, calling for pen and inke he wrote a letter to his wife, willing her forthwith to send him his ransome: he had no sooner sealed the letter, but the murderers deprived him thereof and his life together, laughing at that they had done. And though they got from his widdow a round summe of money, yet could she not obtaine at their hands the body of her dead husband.

But to fill up the measure of the popelings cruelty, that those of the religion might taste thereof to the utmost, the Papists were not content to be massacrers themselves, but constrained such of the Protestants as through feare had revolted, to play the murderers also. Thus placing these wicked revolters into the forefront of their companies, and arming them with weapons fit for the purpose, they pressed them to march on before, and to give the first onset, crying to them, Smite them, smite them; are they not of your brethren and holy sisters? And if they refused to doe as they were commanded, their turnes were like to be next.

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¶ *The Massacres committed at Bourges and la Chanite, are the rather passed over in silence, because the history requires at this time to touch only upon such things as are most remarkable, and shall after follow.*

YEt one thing ought not to be forgotten which fell out in the City last mentioned. There was one John Sarrazin of the age of seventy yeares and above, who for a long time had exercised the office

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office of a Deacon in the reformed Church: the which he so faithfully performed, that he was esteemed a father of the poore. This good old father was set upon on Tuesday night in his owne house the fourth of September, 1572. and laid at with swords by these furious murtherers: who with a venerable and smiling countenance looking upon them, said, my friends, what will ye doe with me? have I ever offended any of you? And if I have, let him speake. But nothing could any whit prevaile with these savage monsters to mollifie their stony hearts. For with a more then brutish rage they fell upon this gray head and poore withered carkasse, who to fence off the blowes crept under his bed, where one of these rakehels, his next neighbour and Godson, gave him such a thrust in with his sword into the belly, that his bowels issued out.

The poore man seeing himselfe thus wounded, and perceiving who had done it, said, Ah Godson, doe you use me thus? I never hurt you, but have done you good. He languished of this hurt two daies, five nights: during which time, as we have learned from his wife, who gave her attendance on him all the while, he ceased not with great zeale to call upon God, thinking himselfe happy to have suffered that outrage for his name, and so not long after yeelded up his spirit, into the hands of God that gave it.

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## ¶ *The horrible Massacre of the faithfull at Lyons in France.*

ON Wednesday the seven and twentieth of August in the yeare 1572. about five of the clocke in the morning, Sieur Mandelot governour of Lyons was advertised of the Massacre at Paris; and within an houre and an halfe after, a souldier passing through the streets made it knowne to the people, that the Admirall, and all the Protestant Princes were slain. By and by the gates of the City were shut, and guards of souldiers placed here and there.

Huguenots he called them.

But lest those of the Religion should be moved with such an unwonted and an unexpected shutting in of the gates (as in the time of open warre) the Roman Catholiques caused it to be bruited that all was done to secure the Protestants. To which report some gave too much credit (for besides the ordinary guard of the governour, and that of the Citadell, with the three hundred harquebusiers of the City, which amounted to about a thousand) there were gathered to them many besides of the City with armes like wise; with command that if they descried any troupe of those of the Religion comming abroad, though but with their swords quirt unto them, forthwith to cut them off with the rest also. But they, having enured themselves to an incredible modesty and patience, gave not the least appearance of defending themselves, seeing a tempest now nigh at hand; which they knew could not arise without a speciall providence of God.

The day following, notwithstanding all these faire shewes, they evidently perceived that their lives were at the mercy of the Papists, who had sucked the bloud of many of them in the first troubles. For albeit they found no more passage for them out of the City then they did the day precedent, they might not now either freely goe out or come in upon their necessary occasions: if they presented themselves in the streets, they were clapt up in prison: for which cause they were faine to keep their houses. Night being come, they made a privy search in their dwelling houses; some they rifled, others were ransomed, and the rest imprisoned. Many of them never comming thither, were either killed in the corners of the streetes with daggers, or elle cast into the river; whereof some (who were living when this History was in writing) were saved by swimming, being carried down with the current of the streame, halfe a mile beneath the City.

On Friday after there was a Proclamation with sound of trumpets in all the chiefe places of the City, the summe of which was this, that those of the Religion were to appeare before the governour at his house, there to be informed what the Kings pleasure was concerning them. The greater part, being but too credulous, feared not to make their appearance at the place assigned, whence some after they were committed to sundry prisons. The night following there were heard from all parts of the City lamentable cries and shriekings, not onely of such as were massacred in their houses, but of others halfe wounded to death whom they haled to the river.

From that time forwards there were such murthers and outrages committed throughout the City, that it seemed hell was set open, and that Devils in the likenesse of men comming forth thence ran roving to and fro in the streets.

On Sunday which was the last of this moneth of August, about eight of the clock in the morning, the rest, who were left unmassacred the Friday before, were made an end of then.

About one of the clocke the same day, commandement was given, that under every Ancient twenty five armed men with twelve Porters should be gathered to conduct them to Saint Georges gate, which is by the Archbishops house, in which were more then three hundred and fifty prisoners; in which place the great Massacre was to bee executed. The keyes of the Archbishops house, wherein so many prisoners were included, were delivered unto this bloudy crue, who joyfully offered themselves to performe so horrible a businesse; The which the ordinary executioner refused, and common Souldiers abhorred to undertake, when the same was first propounded unto them; they answering peremptorily they would never doe it.

The first alleadged, that if according to the course of Justice sentence of death had been denounced against them, he knew what he had to doe; but for this their purpose he told them he thought they might have but too many executioners in the City to satisfie their desire. The souldiers answered, they thought it more then inhumane, to cut the throats of such as never offended them. But if the prisoners had made any Insurrection or sedition in the City, they then might have some colour of reason to doe it; otherwise they meant not to staine the honor of their profession (which is accompanied with nobleness of spirit) with so villanous an act, more befitting butchers then souldiers.

But Mandelot and his accomplices were not so scrupulous; for within three houres after, Clou Captaine of the Harquebusiers of the City came with an enraged troupe, of the greater part whereof were furnished with short swords and hangers.

As soone as Le Clou entred into the great Court, he gave the prisoners to understand with a loud voice, that they must die; and turning him towards his slaughter men, he said, on, on, goe in, and to your worke: but first he forgat not to demand the prisoners purses for his booty, which when he pocketted up, he gat him into a Gallery there, to satisfie his hellish lust in taking a view of this rufull spectacle.

The murtherers began to fall upon the poore prisoners with such barbarous cruelty, hacking and hewing them, in so furious a manner, that within lesse then an houre they were all cut in

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pieces, not so much as one escaped their hands. All these for the most part were massacred kneeling on their knees, and lifting up their eies and hands to God for mercy, whilst they had their hands and fingers cut off.

¶ *The death and martyrdome of Francis le Bossu, a merchant, together with his sons.*

AMong all those who confessed the name of Jesus Christ, and gave their lives for his truth, a certaine Merchant of hats and caps called Francis le Bossu well deserves to be set in the fore ranke, with his two sonnes; for whilest he trampled in the blood of his brethren, being besmeared therewith, and spitting as it were in his face; he encouraged his children to take their death willingly and patiently: using this speech. Children, we are not to learne now, that it hath alwaies been the portion of Beleevers, to bee hated, cruelly used, and devoured by Unbeleevers; as Christs silly Sheep of ravening wolves: if wee suffer with Christ we shall also reigne with him. Let not these drawne swords terrifie us, they will be but as a bridge whereby we shall passe over out of a miserable life, into immortall blessednesse. We have breathed and lived long enough among the wicked, let us now goe and live with our God: let us joyfully march after this great company which is here gon before us, and let us make way for them that shall follow after.

When he saw the murtherers come, he clasped his armes about his two sonnes, and they likewise embraced their father, as if the father meant to be a buckler to his children, and the children as if by the bond of nature (which binds them to defend his life from whence they received it) they meant to ward off the blowes which were comming towards their father, though with the losse of their owne lives: who when the massacre was ended were all three found dead, thus embracing one another.

Now after this furious assault, these impudent creatures went up and downe the City, shewing their white doublets all besprinkled with blood; boasting, that some had killed an hundred, some more, some lesse. Forthwith the great gates of the Archbishops house were set wide open for all comers; of whom surely there was none (were they of the devoutest Romanists) but must needs have their hearts wounded and pierced within them, to see so hideous a slaughter. And indeed some of them were heard to say, when they beheld this so inhumane and cruell an act, That certainly they were not men, but devils in the habit of men, that had done this.

*The Papists abhorre their own cruelties*

The next morning which was Munday, the first of September, the remainder of corpses, which were not cast into the water, were put into great boats, which being rowed over to the other side of the river of Saon, were all cast on shore there; the corpses being also spread upon the ground nigh to the Abbey of Esnay like dung upon the earth. The Monkes would at no hand yeeld to have them buried in their Churchyard, esteeming them unworthy of buriall; fearing also, that so many put together would be a meanes to infect the aire, and therefore gave them a signe to have them throwne into the river.

Now as the multitude were dragging them in thither, an Apothecary came and informed them, that money might be made of the grease that was taken out of their bodies. Then were the most corpulent bodies presently sought out, which when they had ripped up, a great quantity of that commodity being gotten thence, was sold by these Merchants for three shillings the pound. And then not knowing how to wreeke their malice any further upon them, after many derisions and scornes which the standers by, but especially the Italians, had done to these poore despised carkasses, they were tumbled into a great pit, and the rest thrown into the river.

Those of Daulphine, of Languedoc, and Provence were amazed to see so many bodies floating upon the water, some dismembred, others fastned together with long poles, others lying on the shore, some having their eies put out, others their noses, eares, and hands cut off, stabbed in with daggers in every part of their bodies, so as some among them had no humane shape remaining. Yea, so great a number of these mangled corpses presented themselves on the port of Tournon, that the men and women of the place began to make an outcry, as if the enemies had bin at their gates.

Not many moneths after, when all these bloudy Tragedies were ended, the Pope sent a Legate to the King, called Cardinall Ursin. This Legat was received with great solemnity at Lyons, and the streets hung with tapestry. Now having heard masse at Saint Johns Church, and returning by the same doore which he went in at, the greatest number of the massacrers attended his comming there, and as he passed by they all kneeled downe for his absolution. But the Legate not knowing the reason why they kneeled so before him, one of the principall agents kneeling there amongst them, told the Legat that they were those who had been the actors in the massacre. When the Legate perceived that to be the cause, he absolved them all with making the signe of the Crosse.

*The massacrers absolved by the Popes Legat.*

¶ *Persecution at Angiers in France.*

¶ *Master Iohn Mason, a learned Minister, together with his wife and some others, Martyrs.*

AS soone as the massacre was begun at Paris, a Gentleman of Paris called Monsoreau obtained a Passport with letters to massacre those of the Religion at Angiers. Who, being disappointed of his prey in one place, came to the lodging of a reverend and learned Minister called Master John Mason, surnamed de Launay, Sieur of Riviere. Meeting his wife at his entrance into the house, he saluted her and kist her, as it is the manner in France, especially among the Courtiers, and asked her where her husband was? She answered him, that he was walking in his garden, and then directed him the way unto him.

*A Protestant minister murthered in his garden.*

Monsoreau having lovingly embraced La Riviere, said unto him, Doe you know wherefore I am come? the King hath commanded me to kill you forthwith, and hath given me expresse charge to doe it, as you shall know by his letters. After which words he shewed him a pistoll ready charged. Riviere replyed, that hee knew not wherein he had offended the King; but seeing, saith he, you seeke my life, give me a little leave to cry to God for mercy, and to recommend my spirit into his hands.

Having made a short prayer, he willingly presented his body to the murtherer, who shot him in with his pistoll, and so he died by and by.

Not long after the King sent Puygaillard, who drowned nine or ten, and amongst other the wife of this Minister de la Riviere above named, who expres-

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expressed a singular constancy of faith even to her last breath.

This Minister and Martyr formerly mentioned, surnamed Launay, was the eldest son of Sieur de Launay, a man exceeding rich and wealthy, but an obstinate Papist. When as the old man observed how his son was inclined to be a professor of the Gospell, he threatened to disinherit him unlesse he would abjure, promising on the contrary to bestow great matters upon him, and to marry him honorably, if he would be ruled by him. All which his son refusing, his fathers love began to be turned into hatred; insomuch that the young man was forced to fly to Paris, where in time he was called to bee a Minister of the first reformed Church planted in that City, under the raigne of King Henry the second; from which reformed Church other Churches in divers Cities in France fetched their light.

## ¶ *Persecution at Rovan.*

When the Massacrers began to play their parts in this City, they counselled those of the religion to get themselves into the prisons, as into places of greatest security from the fury and rage of the people. But such as followed this advice, were there even ready to be devoured, as prey Sheep, by these greedy wolves at their pleasure.

Six thousand massacred in few dayes at the city of Rovan

Those who were murthered in the city in a few dayes, some in their houses, and others in the prisons, amounted to six thousand, besides more than fifty women, upon whom they exercised no lesse cruelty than upon men.

Their names for brevities sake are here omitted. The dead bodies being piled together were conveyed in tumbrils out of the City, and thrown by heaps one upon another into great pits digged for that purpose. Their garments being washed in the river from their blood, by certaine poore women, were afterwards distributed here and there to the poore by the Papists, that they might seeme with their unjust cruelty to mingle some workes of justice and charity.

## ¶ *A Note touching the shamefull revolt of a Minister called Du Rosier, with the event of it.*

Within a mile of Paris there is a place where those of the Religion, which dwelt thereabouts, were wont to assemble to heare Sermons, and to participate of the Sacraments. Over this flocke was Hugues Sureau (called Du Rosier) placed as overseer.

Being in times past Minister at Orleance, he was discharged from thence, as one of a contentious spirit, and given to affect novelties.

In processe of time he came to be established the Minister of this foresaid Church nigh unto Paris.

Hearing the newes of the Massacre, hee fled with the rest for company. Being apprehended, he began to waver, perswading many prisoners to revolt as he had done; which caused him afterwards, if his repentance was sound, to utter these words in a booke which I have, wherein hee bitterly lamented his wofull fall. The murtherers, saith he, by their cruell hands murthered mens bodies, whilst their souls escaped safe; but I by my perswasions have been a killer of soules, in turning them from the truth which before they professed.

The Judge who had him in bonds sent letters presently to Paris, to give notice of his apprehension, as also of some apparent signes which gave him hope of the Ministers conversion.

The King by and by sent for him; who being brought into his presence, subscribed instantly to an abjuration with detestation of the Huguenots profession, before the King of Navarre and the Prince of Conde, maintained the Romish Religion, consented thereto with the Sorbonists at that time there present; against whom a few yeares before he had learnedly defended the truth.

In this abjuration he endeavoured to confute many articles which were maintained by Calvin and Beza against the Romish Religion. In these disputes, this Minister being of a prompt wit, and having ability to expresse himselfe well, handled the matter so cunningly, that the King of Navarre, the Princesse his sister, and the Princesse of Conde so far yielded, that within five or six dayes after they went to masse, and received absolution of the Cardinall of Bourbon.

The points about which this Rosier disputed were these. First, concerning the markes of the Church; Secondly, of the Trinity of Persons; Thirdly, of the Incarnation of Jesus Christ; Fourthly, of Christs descent into hell; Fifthly, of originall sinne; Sixthly, of the providence of God; Seventhly, of predestination and reprobation; Eightly, of mans free will; Ninthly, of Justification; Tenthly, of succession; Eleventhly, of intercession of Saints; Twelfthly, of the sacrifice of the masse; and lastly of Transubstantiation. The Sorbonists caused this confession to be printed, to which the Ministers of the reformed Religion would not vouchsafe an answer, knowing that hee who made it did it contrary to his own conscience, adding nothing thereto which had not been confuted a thousand times.

All this upon his repentance he afterwards retooke, as is to be seene by his booke printed here in London in the French tongue, in the yere 1573, which confession of his contrary to his abjuration I have in my custody.

Now touching the Prince of Conde, the King propounded to him three things, either to goe to masse, to die, or else perpetuall prison: and therefore to bethink himselfe well which of the three he liked best. The Prince answered as it is reported, That by Gods grace he would never chuse the first: as for the two later he referred himselfe to the Kings pleasure.

## ¶ *A massacre at Tholouse in France.*

On Sunday which was the eight day after the massacre of Paris, about eight of the clocke in the morning, the chiefe of the Papists received advertisement of that which had passed, with letters directing them what they were to doe. Then a Councell was called, at the breaking up whereof the great gates of the City were shut, only the wickets left open, at which there was set such to watch as they thought fitting. Soone after it was noysed through all the City, that the Lords and Gentlemen of the Religion were massacred at Paris. Which the Protestants at Tholouse noting, being gone forth about five of the clocke in the morning to heare the Sermon at Castanet, some thought it fit not to returne, but to resort to some other place: others resolved to goe backe againe, that they might take order about their affaires. These, being ill advised, were suffered to enter in peaceably, leading their swords and daggers

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gers at the gate. At evening souldiers were placed here & there; but in regard many Counsellors of the Religion were abroad (that they might the better entrap them) the next day the gates were not so carefully looked unto, but who would might come in, and goe out at their leisure, without being questioned at all. This was done to draw in the simple people who wandred up and downe the fields. The first president called Daffis, a subtle headed man, sent to the Counsellors abroad to come in, promising them their safety upon his word, shewing that their absence did but incense the Inhabitants of Tholouse the more against them. It was granted indeed, that there had been a Massacre at Paris, but that was upon some private quarrell, so as the King was not minded for that to breake his edict of pacification.

Some of them were perswaded and returned; others casting some perill resolved to retire to Mountauban, Realmont, and elsewhere. On Tuesday following, that they might hold them whom they had gotten within the Walls, and draw in such as yet kept themselves without, they caused it to be published with sound of trumpets; that the Kings will was that none of the religion should be molested, but respectively used. The presidents with sundry others were present at this Proclamation, accompanied with a guard of souldiers, which caused many of the Religion, especially the Counsellors, to suspect some treachery; who therefore hastened to the first president to know what these things meant. He answered, it was only to restrain the people from making a tumult. But perceiving that they could not by their cunning catch the birds who kept aloofe off, they wreaked their malice upon those they had in their hands.

On Wednesday next then, about ten of the clocke in the morning, having separated their troupes into divers quarters, they caused them to enter into the houses of those of the Religion, whom they imprisoned in sundry prisons of the City. This businesse held them all that Wednesday. The guard was doubled at the gates, and one of the Parliament, with a Merchant that was a Papist, deputed as commanders at the said gates, to examine all such as went out, and to put backe such as meant to escape. There was also a charge given, that none should dare to conceale any of the said Religion, as they would answer to the contrary. By meanes whereof many being discovered, were imprisoned. Among which were five or six Counsellors, men excellently learned, who comforted the rest. Thus were they detained three weeks. In the meane while the Massacrers set upon the neighbour Cities.

The three weekes being expired, they put all these prisoners together into the Conciergery, which is a speciall prison. After which they began to manifest themselves: for the reason why they had deferred the slaughter of them so long, was, that they might obtaine authority from Paris; the which was brought them by their Deputies, whose names were Delpech and Padron, rich Merchants of the City. These came with a warrant from the King, that if the Parliament was not fulfilled, then they should not deferre any longer to put his will in execution. To which they shewed themselves but too forward and ready.

On Saturday morning before the Sunne was up, certaine Schollers (who were eight hundred, with other lewd fellowes to the number of seven or eight thousand) with axes and such like instruments, entred into the said Conciergery, and cutting the prisoners, to be called downe one after another, they murthered them hereafter the Gates fall of the Conciergery, not permitting them so much leisure as to speake, much lesse to pray. It was thought that they massacred to the number of three hundred; afterwards spoiling them of all they had, stripping them out of their clothes and shirts, and leaving them naked, their secret parts being onely covered with a piece of paper. They were exposed to the view of all for the space of two dates; whilest they digged great pits, wherevnto the corpses thus cruelly massacred were cast naked one upon another. The Counsellors whom they had imprisoned, after they were massacred, were hanged in their long gownes upon a great Elme which was in the Court of the Palace: and in the meane while the houses of those of the Religion were sacked and pillaged.

Three hundred massacred in the City of Tholouse in France.

Many among these, by reason of the barbarous cruelties used against their Brethren, abjured daily. Now because the Sorbonists provided a forme of abjuration to that purpose, for saving the lives of such as recanted, it shall not be impertinent to insert the same in this place; it being imprinted at Paris by Nicholas Roffet.

The abjured minding to returne into the lap of our holy Mother the Roman Church, must present themselves first to their Parsons or Curats, to be directed by them what they ought to doe. Afterward to be sent thence to their reverend Bishop and Diocesan, or his Official, to pronounce the said abjuration in manner and forme following.

### ¶ *The forme of their Abjuration.*

1 I Such a one of such a Diocese, and dwelling in such a place, acknowledge by the grace of God the true Catholique and Apostolike Faith, from which I have wickedly gone astray and separated my selfe; and now desiring to returne into the true Sheepfold, which is the Catholique, Apostolique, and Romane Church, I do protestle to have abjured, and here before you my superiour do abjure and detest all the Huguenote errors of Luther, Calvin, and all heretikes whatsoever, wherewith heretofore I have been infected and defamed, consenting now to the doctrine of our holy Mother the Church, beseeching you in the name of God, and of his son Jesus Christ, and of the glorious Virgin Mary his Mother, with all the holy saints and the saints in Paradise, that it will please you to receive me into the fold of the Christian flock and people of God, who live under the obedience of the Pope, ordained Christs Vicar in the said Church, submitting my self patiently to beare, and willingly to performe the penance you shall think fit to impose upon me, absolving me from all my offences committed whilest I lived in such errors, for which I here aske pardon of God, of the said Church, and of you my Father (let ever me by God the Creator) to absolve me with such penance as you shall judge to be profitable for the satisfaction of my sins and offences. And that it may be seen that from the heart I have made and doe make this abjuration.

2 Further confesse, before God and you, that I beleeve all that is contained in the Apostles, Athanasius and Nicene Creeds, with all the constitutions of holy Fathers, allowed and approved by the Councels of the Catholique, Apostolique, and Romane Church: and so forth, as it followeth in those Creeds.

3 I also believe, acknowledge and confesse whatsoever is contained in the old and new Testaments, approved by the said holy Catholique, Apostolique Romane church, according to the sense and interpretation of the holy Doctors, and by

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them received, rejecting wholly all their Interpretations as false and erroneous.

4 I acknowledge the seven Sacraments of the said Church to have been instituted by our Lord Jesus Christ, as necessary for the salvation of mankinde, although all of them are not of necessity to be conferred upon all; namely, I acknowledge that the seven Sacraments be, Baptisme, Confirmation, the Eucharist, which is the holy Sacrament of the Altar, Penitence, extreame Unction, Orders and matrimony; and that of them Baptisme, Confirmation, and Orders cannot be reiterated without sacrilege. That the said Sacraments confer grace; and have those effects which the Church hath taught, and that the forme and use according to which they are administred to Christians is holy and necessary.

5 I further acknowledge, that the holy masse is a Sacrifice and oblation of the true body and blood of Jesus Christ, under the formes of bread and wine mingled with water; which bread and wine under the foresaid formes are in the Masse, by the power of Consecration there pronounced by the Priest, transubstantiated and changed into the said body and blood of Christ; albeit the qualities and accidents remaine in the said formes after Consecration; and that the Masse is profitable and available both for the living and for the dead.

6 I acknowledge and confesse the concomitances, namely, that in receiving the body of Christ under the forme of bread only, I am likewise to receive the blood of Jesus Christ.

7 I confesse that prayer to, and intercession of Saints for the living and for the dead, is holy, good, and profitable for Christians, and it is not contrary to the honour of God.

8 That prayers made in the Church for the faithfull departed are beneficiall for them, for the remission of sins, and mitigating of their paines deserved for the same.

9 That there is a Purgatory, where the soules of such as are detained there are relieved by the prayers of the faithfull.

10 I confesse that honour is right to be given to the Saints reigning with Christ in heaven, that they ought to be prayed to, and that they make intercession for us to God, and that their reliques ought to be worshipped.

11 That the constitutions and traditions of the said Church, concerning indifferent ceremonies, are holy and good, as fastings, abstinence from meats, observation of festivall and other Ecclesiasticall rites, and ought to be observed according to the traditions of the Apostles and ancient Fathers, continued from the Primitive times, and since brought into the Church by the decrees of Councels, received thence long agoe or lately: Also that I will and ought to obey them as prescribed and authorized by the holy Ghost, the ordainer of those things which serve to the upholding of Christian religion, and of the holy Catholike and Apostolike Romane Church.

12 I like wise believe and confesse all the Articles concerning originall sinne and Justification.

13 I also stedfastly believe that the prayers of Christ, of his holy Mother, and of all the Saints ought to be retained in the Church, and the uses of them are very profitable, and that they ought to be worshipped.

14 I confesse that the power of Indulgences and pardons is left in the Church by Jesus Christ, and the use of them is greatly availeable: And also I acknowledge the Church of Rome to be the chief Mother of all Churches, and unto the holy Ghost the best guide: and that all the frivolous and pretended traditions or misusing the same are of the Devill the prince of darkenesse, who would rend in sunder the seamelesse Coat of Jesus Christ.

15 Lastly, I stedfastly promise to observe and keepe whatsoever was decreed and ordained by the last Councell of Trent, and do promise before God and you, never to depart from the Catholike and Apostolike Romane Church. And if I shall (which God forbid) I submit me to the correction and Censures of the said Church, made, decred, and ordained against them which fall into Apostasie.

To which abjuration and confession I have subscribed with my hand, &c.

Some of these were for heare abjured afterwards retracted; others are to more and more hardened; insomuch that in going out to Masse they take part with the priests and murtherers, as if they had never made any profession at all of the truth.

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### ¶ *Persecution at Bourdeaux the third of October, 1572.*

SOone after the massacre at Paris, tidings thereof came to Bourdeaux. Where it happened on a morning, as the Protestants were taking boat to heare a Sermon in a meadow where they were wont to meet; being about two miles from Bourdeaux, betweene the river of Garonne and the woods of la Bella, that the Governour Monluc secretly commanded them to come backe againe. He took the same to cover the matter under a plausible pretence, namely, that they should not be set upon here by the multitude.

After their returne they began to set a strong watch and ward at the gates, so as none of the Religion could have leave to goe forth, unlesse he had a passe-port from the Governour: yet meanes was made for their soldiers escape, namely, by perswading them that it was to some end that the event of this tumult at Bourdeaux would be. Whilest the remembrance of these things remained there, they had certaine gates and ports, lying themselves in the nooks and narrowes, untill they had opportunity to take shipping and to saile into England.

Instantly thereupon there arrived at Bourdeaux the Lord of Montpezat from the King, who at his first comming taried, as if he meant to settle all things in peace. Yet he wrought under hand secretly with the Governour, that the massacre might be renewed: to which he was stirred up by a Letter called Cousine Angier, written of the privie chest, bidding and charging to number and murther all of the religion, and chiefly the Governour. Immediately as the Archbishop (as they called him) the King of the Assembly whom God ordained his power thereby to reserve out of the fire of Extermination, and executed Gods judgements upon the Superiors in Israel. The Angell of God, I say, executed the like upon those chiefe in their kingdome, the Angell of God. In a word, he by his power, wealth in policies and practise to subdue the Protestants of Bourdeaux to regard the meaning of the Parisian fact. And such as refused to subscribe by him he threatned to cause to be put to the sword, commanding of all other cities and townes, if they did not the like, to returne from the profession of the Reformed Church, otherwise if they were found, they should not be received in to their cities.

Many being terrified with these threatnings, at length by the intreaties of their friends, who set be-

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fore them the imminent danger which hung over their heads, revolted and abjured. The said Sieur of Montpallet caused Master William Blanck, an Advocate in the Court of Parliament, to be called before him, who was counsellor to him and to his father in law; exhorting and perswading him to returne to the unity of the Romane church.

Le Blanck answered, that he had sufficiently weighed and compared all things together, before he tooke upon him the profession of that Religion which he now professed; which he said was the true religion, acknowledging the same in every respect far to exceed the other.

Montpellat hearing this, rebuked him sharply; saying, that then he thought himselfe wiser than the King and all those that professed as his Majestie did. Insomuch as they who stod about Le Blanck began to handle him roughly; so that hee had much adoe to escape with his life, had not Montpellat rescued him from that danger, because he was come thither upon his word. The Governour said, if he had been there he would have slaine him.

The Governour, being pressed to dispatch this massacre at Bourdeaux, wist not well what to do. For on the one side La Sieur de Melins, with sundry others comming from the Court, assured him from the King, that he wondred why the businesse was deferred so long; shewing, that he could not performe a more acceptable service unto him then it. On the other side Strolli, who hovered about Rochel to take it, wished him to be well advised what he did, what command soever he had to the contrary: Foreseeing belike, that if he went forward with this execution, the Rochellers would have had the said Strolli in such a jealousie, that his project would have been defeated, and so would be no small prejudice to the Kings affaires; putting him in hope, that he would stand betweén him and all perils.

For the truth is, the army by sea, which was prepared against Rochel, lying for a time at Burdeaux, under pretence of conquering Florida, would have been ready enough to have made a generall massacre there, but that they were afraid the Rochellers would be incensed thereat.

Yet in conclusion the Governour, having ballanced things on both parts, was perswaded by the Sieur Montpellat to put the massacre in execution. To which purpose an oath being taken, a catalogue was made of such as they meant to spoile.

On Saturday then, which was the third of October, 1572. the Governour having assembled together all the scum of the City to aide and assist him in so barbarous an act, commanded them with other souldiers to be ready presently after dinner to put the Kings command into execution. To which they were very forward, comming in their Liveries, attended on by Captaines of tens, to direct them touching that they had to do. The greater part of the massacrers had red hats given them by Peter Estoumach, and for the blud wherwith they dyed their armes, they were called the Red Band: others called them the Cardinalls Band. The Governor commanded them to kil all those of the Religion, especially such as had taken armes, and not to spare one. And himselfe intending to shew them the way, went to the house of Master John Outlloch, Lord of Obiere, counsellor in the Court of Parliament, to execute the hatred he had long since conceived against him: who being about to escape away out at a backe dore, they caught and brought him into the outer court before his house, in the presence of the Governour, who with a short sword massacred him; which done, his house was wholly pillaged.

At that time they brought a certaine Minister out of the Conciergery, who a few daies before comming from the country Saintong to Bourdeaux (for his better safety as he thought) was there apprehended and imprisoned: and as soon as he was come out of the prison they massacred him before the gates of the Palace.

Master William Savins house (a Counsellor of the said Parliament, who was one of the Religion) was forced open, pillaged and spoiled, and himselfe cruelly murthered. His Clarke called Simonet, seeing his master about to be massacred, embraced and comforted him: and being asked whether he were of the Religion, he answered yea, and would die with his master for the same. Thus they were slaine one in anothers armes.

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### ¶ *The cruell Martyrdome of Du Tour, a Deacon of the Protestant Church.*

A Deacon of the reformed Church called Du Tour, an old man, who in the daies of his ignorance had been a Priest in the popish church, being sick in his bed, was haled forth into the open street; of whom it being demanded, whether he would go to Masse, and thereby save his life; he freely answered, No, especially now drawing so neere his end, both in regard of his yeares and grievous sickenesse: I hope (saith he) I shall not so far forget the eternall salvation of my soule, as for feare of death to prolong this life for a few dayes; for so I should buy a short terme of life at too deere a rate. They hearing him say so, massacred him instantly.

It was lamentable to see the poore Protestants wandring up and downe, not knowing where to save their lives: some were rejected of their owne parents and kinsfolkes, who shut their doores against them, pretending as if they knew them not; others were betrayed and delivered up by those to whose trust they had committed themselves: many were saved even by Priests and others, from whom a man would have expected no such security. Some were saved by their very enemies, whose hearts abhorred such detestable outrages.

All the City was full of terrors and horrible threats against those of the Religion, saying, that the Kings commandement was, that he would not have so much as one of them left in his Kingdome. And if any refused to goe to Masse, that an hole should be digged for him in the earth, in which he should forthwith be buried without any more adoe.

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### ¶ *Scoffing Ballads sung in contempt of the Admirall of Chastillon and other Protestants.*

NEare the Palace and throughout the City were defamatory Libels sung against the Admirall of Chastillon and the Huguenots. In which regard, such in whose hearts God had reserved but any sparkle of piety, were so terrified and vexed with their blasphemies, that the condition of the massacred seemed to be much better than theirs who were left alive; who heard and saw those things without ceasing, which to an honest minde was more bitter then death it selfe.

The Governor was very carefull after the massacre was ended, to advertise the Sieur Montpellat, by a Gentleman, of all things which had passed, according to the promise he had made unto him. Which Montpellat was suddenly surprised with

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with a diſeaſe; wherein feeling Gods hand heavy upon him, he uttered ſuch lamentable outcries, that his bloud and ſoule were poured out at once, a judgement juſtly inflicted upon him, for all the innocent bloud the which he had ſhed without a cauſe.

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¶ *The judgement of God upon one Vincent.*

The like judgement of God fell not long after upon another of theſe maſſacrers called Vincent, Advocate of the Court, one who had had his hand deepely dyed in this bloudy enterpriſe, not ſticking to boaſt that with his own hands hee had murthered Agraulet dore keeper of the Court. This man alſo fell dangerouſly ſick, but in the end recovering againe, and as he thought being in good health, he told ſome of his friends that hee felt his armes ſtrong enough to handle his Coutleare or ſhort ſword as well as ever he had done. But within a while after he was overtaken by the hand of God, with ſuch a flux of bleeding at his noſe, as could not be reſtrained nor diverted by any of the remedies that were then uſed. It was an hideous ſight to ſee him ſtill bowing his head over a baſon full of bloud, which without ceaſing iſſued out of his noſe and mouth.

Vincent dies drenched in his owne bloud.

This bloudy wretch then, who breathed forth nothing but bloud in the time of his health, nor could have his eyes ſatisfied with ſeeing the bloud of innocents poured out, was forced while he lived to ſee himſelfe drenched in his own bloud, even untill his laſt gaſpe.

Another of them, thirſting after bloud as much as any of the reſt, was taken with ſuch a ſwelling in all the parts of his body, that there was ſcarcely to be diſcerned in him the forme of a man, and ſo continued ſwelling more and more, till at the length he burſt in ſunder.

Another of this wretched crew ſwelled ſo long that he burſt in ſunder.

The Governour himſelfe who was the chiefe actor in this maſſacre, about two yeares after gathering all the forces he could to beſiege Genſes, with an intention to doe wonders there, preſenting himſelfe ready for the purpoſe, was choſen to goe in the ranke of five and twenty or thirty brave Gentlemen, and he onely ſhot with an harquebuſe dyed. The reſt by and by retiring came off ſafe, without doing any further exploit.

God meets with the Governor himſelf at length.

Thus we have taken a view of the extreme afflictions and oppreſſions of the reformed Churches in many parts of France, wherein within a few weeks well nigh thirty thouſand were put to death.

Thirty thouſand maſſacred within a few weeks in the Cities of France.

Now in the yeare 1573. many places whither the faithfull were fled for refuge, were aſſayled by open warre; namely, in the firſt place that of Sancerre, the Hiſtory whereof you have here in a ſhort view preſented before you in that which followeth.

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¶ *A relation of the extreme famine which happened in the City of Sancerre in France, being beſieged with five hundred horſmen and about five thouſand footmen the ninth of January, 1573. with their deliverance.*

The Sieur of Chaſtre was then Generall of the Kings army.

Being (ſaith the ſtory) compaſſed about with irreconcileable enemies, from about the beginning of Aprill; the want of victuals having cauſed them to gather together all the aſſes and mules they had in the City, they were eaten up in leſſe than a moneth.

Then they came to horſes, cats, rats, moules mice, and dogges. After theſe were ſpent, they fell to eat ore and cow-hides, ſheep-skins, parchment old ſhoes, bullockes, and horſehoofes, hornes of lanthornes, ropes, and horſe harneſſe, leather girdles, &c.

In the end of June the third part of the beſieged had not bread to eat. Such as could get hemp ſeed, ground it, or ſtamped it in mortars, and made bread of it, the like they did with all ſorts of herbes, mingling the ſame with branne if they had it. There they eat nieale of chaffe, nut-ſhels, and of ſlate, excrements of horſes, and men, yea, the offall which lay in the ſtreets was not ſpared.

The nine and twentieth of July, a poore man and his wife were executed for having eaten the head, braines, and entrailes of a young childe about three yeares old which died of hunger; having made ready the other parts to eat at another meale. An old woman lodging in their houſe, eating a part of this mournefull dyet, dyed in priſon, within a few houres after her impriſonment.

They were found guilty of other offences; but this aggravated the ſame the more. All children under twelve yeares of age dyed. It was lamentable to heare the pittifull voices uttered by poore parents for the miſery wherein their eyes beheld their languiſhing and dying infants.

To which purpoſe you may take notice here of a memorable accident. A boy of ten yeares old, being ready to yeeld up the ghoſt, ſeeing his father and mother weeping over him (whoſe armes and legges when they handled, felt as if they had been dyed ſticks) ſaid unto them, wherefore weepe ye thus, in ſeeing me famiſhed to death? Mother, ſaith he, I aske you no bread, I know you have none: but ſeeing it is Gods will I muſt die this death, let us bee thankfull for it. Did not the holy man Lazarus dye of famine? Have I not read it in my Bible? In uttering theſe with the like ſpeeches he yelded up the ghoſt the thirtieth day of July.

That all the people died not of famine in the end of this moneth, it was by reaſon of certain horſes which were reſerved for ſervice if need ſhould be, and ſix kine which were left to give milk for the ſuſtenance of young infants. Theſe beaſts were killed, and their fleſh ſold for the reliefe of ſuch as were living, with a little corne which by ſtealth ſome brought into the City; ſo that a pound of wheat was ſold for halfe a crowne.

There died by night in Sancerre but eighty four perſons, but of the famine more than five hundred. Many ſouldiers getting forth as they could out of the City, flying from the famine, choſe rather to dye by the ſword of the enemy; whereof ſome were ſlaine, others impriſoned, and the reſt put to death by the executioner.

But when all helpe of man failed, the King having ſworne that he would make them eat up one another, the King of Kings delivered them by his wonderfull providence. For at this inſtant the embaſſadors from Poland came into France to accept the duke of Anjou for their king, at whoſe intreaty (which could not well be denied) poore Sancerre, more than halfe famiſhed, was now ſet at liberty by raiſing the ſiege, who otherwiſe were determined to leave their bones there, rather than to yeeld themſelves into their enemies hands, in regard they had oft threatened them with a generall maſſacre. Whereas now by the Kings appointment they were permitted to paſſe out of the

God ſent theſe good men in due ſeaſon from a farre countrey to preſerve this diſtreſſed city from utter ruine.

City

Anno 1574.

City armed; if any would tarry, that they ſhould not be moleſted: having liberty granted them to diſpoſe of their affaires, as they pleaſed, with promiſe of conſerving the honour and chaſtities as well of virgins, as women, &c.

Of this ſiege Marſhall Mon Luc ſaid, that it was great, long, and ſightly: but though well aſſailed, yet better defended.

Now let us come to the City of Rochel, which being at this inſtant ſtrongly beſieged by the forces of France, both by ſea and land, with about forty or fifty thouſand men, was yet in the end alſo delivered, though not without many hot conflicts, by the immediate hand of God; namely thus: The Embaſſadors of Poland arriving in France the ſeventeenth day of June, a truce was made on the ſudden, articles of peace drawne, and ſent to the King, who conſented to them, and returned anſwer in forme of an Edict, granting to thoſe of Rochell, Montauban, Nilmes, and others which ſtood upon their defence, liberty for the exerciſes of Religion; the reſt to live peaceably in their houſes, and therein to miniſter the ſacrament of Baptiſme, and marriage as they had wont to doe, ſo as their aſſemblies exceeded not the number of ten, beſides the parents.

He reſtored to the Rochellers and others their rites and priviledges, letting fall all the decrees given out againſt them, approving of their defenſive war; giving them leave, according to their ancient cuſtome, to retaine in their Cities, Towers, and Fortreſſes men and munition, yea, to receive in Governours among them, provided that they were ſuch as they had no cauſe to ſuſpect or except againſt.

By vertue of this Edict, upon the tenth day of July, about ten of the clocke in the forenoone, the Sieur of Biron entred into the City at the gate called de Coigne, with an Herauld of armes, and foure of the Kings Trumpetters (at which houre peace was proclaimed in the moſt eminent places thereof) accompanied with the Lieutenant of the City, and with the Lord of Willers. After which, dining at the Maires houſe, he ſome after retyred, being conducted along till he came without the City.

A certaine Gentleman, Nephew to Puygaillard Governour of Angiers, bragging that he had beene one who murthered the Admirall, ſhewing a ſhort ſword which he had uſed in that ſlaughter, threatened the like to the Rochellers, but God cut him ſhort alſo, at the ſiege of Sancerre.

The ſame day many ſmall Veſſels laden with Biskets, Corne, Meale, Fiſh, and other proviſion entred into the Haven. At this ſiege the Duke D'Amaule loſt his life, with Colleins, who had broken into the Admirals Lodging, and began the maſſacre at Paris: beſides many great Lords, Gentlemen, Captaines, Lieutenants, and Antients, to the number of threeſcore, the greater part of which, having their hands embrued in thoſe other bloody maſſacres, being come thither received their reward, namely, either preſent death, or wounds ſo incurable that they eſcaped not with life.

One thing ought not here to be paſſed over in ſilence, to wit, the proviſion of victuals which God furniſhed this beſieged people withall, when all other proviſions began to faile them, namely, an infinite number of ſmall fiſhes never ſeene before in that haven, which every day yeelded themſelves to the mercy of the neceſſitous inhabitants. But as ſoone as the Edict was publiſhed, and the Rochellers ſet at liberty by the arriving of the Poliſh Embaſſadors, theſe ſea fiſhes withdrew themſelves.

¶ Although this relation following, touching another ſiege of this City of Rochel, ſuites nothing at all with the order of time, happening as it did in the yeare 1628. yet forſmuch as it ſeemes to have ſome affinity with the terrible famine wherewith both the City of Sancerre and it were afflicted; let not the reader be offended for placing the ſame here ſomewhat out of place, being a thing ſo worthy of note.

¶ *An extract of a Letter written on board the Saint George, his Majeſties Ship in Saint Georges Iſland.*

THere dyed in this ſiege of Rochel, the thirtieth of October, 1628. ſixteen thouſand perſons, the reſt enduring a world of miſeries; moſt of all their food being hides, leather, and old gloves: other proviſions being very ſcarſe were at an exceſſive rate; viz.

*A Buſhell of wheate——xx. li.*
*A pound of bread——xx. s.*
*A quarter of Mutton——vi. li. od mony.*
*A pound of Butter——xxx. s.*
*An Egge——viii. s.*
*An ounce of Sugar——ii. s. vi. d.*
*A dryed fiſh——xx. s.*
*A pinte of Wine——xx. s.*
*A pound of grapes——iii. s.*
*A pinte of Milke——xxx. s.*

Alſo it is reported, that through the famine, young maids of fourteen or ſixteen yeares of age did looke like old women of an hundred yeares old. The famine was ſuch, that the poore people would cut off the buttocks of the dead as they lay in the Church yard unburied. All the Engliſh that came out looked like Anatomies. They lived two moneths with nothing but Cow hides and Goats skins boiled; the dogs, cats, mice, and frogs being all ſpent. And this with a world of other miſeries did they ſuffer, in hope of being releeved by others. Thus much I thought good to let you underſtand.

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¶ *A deſcription of the manner of the death of Charles the ninth, King of France.*

IN the yeare 1574. Charles the ninth, King of France (in the time of whoſe raigne theſe forenamed execrable maſſacres were executed) fell ſicke; which ſickneſſe ſeiſed upon him before his brother the Duke of Anjou tooke his voyage into Poland: from which during the winter ſeaſon he obtained ſome recovery. But that which then ſeemed to lie hidden brake forth again afreſh in the Spring; ſo as this Prince, after he had languiſhed three whole moneths, viz. February, March, and April, drew his Phyſitians to a conſultation about the ſtate of his body; who in the end concluded to purge and let him blood. But theſe remedies take not ſuch an effect as the King and they expected; for he ſtill waſted and conſumed away, being in the flower of his age, to the wonder of many. Some gueſſed he had taken a ſurfet either in eating or drinking; others, that hee was enchanted.

The thirtieth of May he dyed, in the preſence of his mother, and of the Cardinals of Bourbon and Ferrare, &c.

He was borne on the twenty ſeventh day of June, 1550. He began his raigne the firſt of December, 1560. and ſo reigned, as that it gives to poſterity juſt cauſe both of admiration and deteſtation. Thus this Prince lived not forty yeares fully

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fully compleat. Now if any desire to be further satisfied as touching the manner of his death, I referre them to that which Master John Foxe hath written thereof not many lines before the conclusion of this booke, commonly called the booke of Martyrs.

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*A note touching a Bull of Pope Sixtus the fifth, wherein the King of Navarre, and the Prince of Conde were declared Heretiques &c. with the censure thereof by the Parliament of Paris.*

IN September 1585. Pope Sixtus the fifth, by a Bull sent from Rome, condemned the king of Navarre, and the Prince of Conde for Heretikes, excommunicated them, degrading them and their successors from their dignities, especially laying claime to the Crowne of France, absolving their subjects from their oath of allegiance, and exposing their Countries for a prey to them that could first subdue them.

The Court of Parliament of Paris made a notable remonstrance to the King concerning these Buls, in the which they sought to maintain the priviledges of the Gallicane Church. Among other things, these words that follow are very remarkable. The Court thinks that these Buls are set forth in a stile altogether of a new stamp, and so contrary to the modesty of former Popes, that they can in no sort discerne therein the spirit of a successor of the Apostles. And therefore (as the deputies of the said Court added) wee can neither find by our registers, nor by any antiquity, that the Princes of France ever subjected themselves to farre to the authority of the Pope, nor that the Subjects have taken such knowledge of the Religion of their Princes. The Court therefore cannot determine ought thereupon, unlesse first of all the Pope can cause his pretended right in translation of Kingdoms, to appeare, which Kingdomes were established and ordained of God, before the name of a Pope was heard of in the world: that he manifesteth not to us what title he hath to intermeddle with the matter of the succession of a young and vigorous Prince, who, for ought the Pope knowes, may have his succession yet in his loynes: that he shewes not with what appearance of justice or equity he should deny that priviledge which is allowed to such as are accused of heresie against the decrees of antient canons, namely that no man ought to be held as an heretique, untill his defence be fully and freely heard, till he have received often admonitions from many Synodes, and thereupon sentenced by a Councell lawfully assembled.

Further they added, that saying the pope in stead of instruction, breaths forth nothing in his Buls but destruction, changing his shepherds crooke into a terrible thunderbolt, rather to scatter then sweetly to call the erring flocke into the Bosome of the Catholique Church, the Court cannot safely admit of, or entertaine a Bull so pernitious and oppolite to the generall good of all the Christian World, and to the soveraignty of the Crowne of France; yea, they further were of opinion, that this Bull deserved to be throwne into the fire and burned, and the sollicitors or upholders thereof for examples sake to be severely chastised; humbly beseeching the King to maintaine his Edicts in his divine Kingdome in peace.

This remonstrance take small effect: for not long after, the King being sollicited by the principall of the league, set forth a declaration the seventh of October, upon the Edict published in July next before going; wherein having confiscated the body and goods of those of the Religion with their adherents, who in any Province had taken armes against the levy of the league, it was ordained, that those of the Religion within five moneths were to depart out of the Kingdome, unlesse within fifteene dates fully accomplished after the said declaration they should abjure.

The Parliament, suffering themselves to be carried downe by the violence of this streame, accepted and admitted of this Edict. The Princes framed an opposition against the Popes Bull, appealing therefrom, as a wrong done unto them, offering to make it appeare in a free and lawfull Councell, that the Pope had malitiously belied them, in calling them Heretiques; so as if he refused this faire and lawfull course by them propounded, they would hold and esteem him for that great antichrist, and would proclaime an open irreconcileable war against him. This opposition was affixed and set up at Rome the seventh day of November.

Not long after, among those of the Religion which were imprisoned, others were more severely handled. Among many, take notice here of two honourable Women, whose memory ought to be celebrated in this History of the Martyrs; namely, Radegonde daughter of Master John Francoult, Attorney in the Parliament of Paris, Widow, of the age of fourty yeares, and Claude Francoult her sister, a Virgin about thirty six, who were apprehended the nine and twentieth of October 1585. the one of the Village of Pierrepit nere Paris, and the other in the Suburbs of Saint German, and brought prisoners into Chastelet because they denied to goe to masse, and would not abjure and forsake the true Religion. Being severed one from the other in prison, they were examined upon sundry Articles * to which they made their direct answer according to the word of God.

Then being put together, they were accused for disobeying the Kings commandement, which was that those of the Religion were either to depart the Kingdome by such a time, or else abjure. They answered, that they were willing to leave the Kingdome, if they might obtaine a convenient time to take order about that little which they had there; but refusing to yeld to their request, they were shut up again, and the seventh of November in the presence of the Lieutenant, as also of the Advocate for the King, and a Sorbonist, they pleaded their Innocency. These men getting no advantage against them, but being rather confounded by the Wil of the holy Ghost speaking by these two sisters, went and complained to the King, that they were obstinate Heretiques. This was in the beginning of the yeare 1588.

They continued in prison many weeks, being combated with many disputes, yet remained unshaken. The Friday before Easter the King himselfe was to see them, asking them whether they would conforme themselves to the Catholique Apostolique Roman church (as he called it) They with such reverence and obeisance, as became them, gave him their reasons why they could not so doe, confirming the same by texts of Holy Scripture. His second question was, why they had not obeyed his last Edict. The Widow answered, Sir, saith she, I have three small Children to care for; and whereas your Majesty allotted those of the Religion the terme of fifteene dates after 5 moneths ended to depart the Kingdome; I have done my utmost to take up such monies as were due unto me, but those who were indebted unto me neglected to pay me. Besides,

* To wit, touching the supper of the lord, prayer to saints, prayer for the dead, & about abstaining from meats.

Hen. the third.

Anno 1588.

hee that kept my vineyards of Pierrepit, to quit himselfe of me, accused me of heresie, causing my sister and my selfe to be here imprisoned, where we have lien six moneths, and if so be our petition presented by us find no acceptance in your Majesties sight, we most humbly beseech you to grant that we may be freed out of prison, and wee will be gone instantly out of the Kingdome according to your Majesties Edict.

The date is past, said the King, nor will I shew you any favour, unlesse you will promise to goe to masse. He was much displeased in seeing their constancy. Now at the same time there was presented before him one sirnamed Richelot, who had been apprehended that very day in which the women were taken for the cause of Religion, unto whom the King used not many words: only, in conclusion hee said, there wanted nothing but fagots to burne him. This Richelot abjured that day in which these two sisters were executed. The King had five or six Sorbonists, which attended on him there, who offered to reason with the prisoners by occasion of a word spoken by the widow. But the King preventing it said, we are not come hither to dispute, let them be laid waste, and none suffered to come to them.

Within halfe an houre after, the Duke of Longueville came to visit them, saying, he was sorry for their affliction, counselling them to go to masse, alleadging, it is written, Thou shalt obey thy Prince,, and if he therein force you to it against your conscience, he shall answer for it; adding, that they were to remember their sexe, and therefore to be teachable upon the point of obedience. They answered, that no earthly potentate had any warrant to command Christians to sinne against their consciences.

They further besought him to be a meanes for them to the king, that they might be delivered: but all the answer he gave them was this, That if they would not turne, the King would not deliver them: also there was great likelihood, after their long detension in prison, that they must be executed in the end.

The next day being Easter Even, the Quéen with the Duchesse of Joyeuse came into Chastelet to visit the prisoners. But in stead of speaking to the two sisters her selfe, she sent unto them a wicked Apostata, called Mathew de Launy, who being a Minister turned popish priest, and one whom the league made no small use of; who loading these honourable sisters with injuries and reproachfull speeches, calling them dogges and Devils incarnate, and worthy to be burned, so left them and never came any more unto them. Soone after the day of the Barricadoes, which is a defence made of earth and stones heaped up, serving to stop a street or any passage, the Judges of Chastellot adjudged them to be hanged, and their bodies to be burned to ashes. From which sentence they appealed to the Court, and were brought into the Conciergery, which is the name of a common Gaole belonging to Paris or any other prison.

On the Even before Saint John Baptists day in the moneth of June, the common people in Paris making fires as they were wont to doe, amongst other insolencies, burnt in divers parts of the City a picture representing the Quéene of England.

Queene Elizabeths picture burned in Paris.

The next day the curates and preachers began in their sermons to thunder, saying, That it was not enough to burne the pictures of heretiques, but to burne the bodies of the obstinate prisoners: which so inraged the tumultuous sort of people, that the day following, flocking together into the court of the palace, they threatned the Presidents and the Counsell, that some mischiefe should follow unlesse they condemned these two prisoners to dye. A gentle answer was returned to this factious crue, with promise also that the busines should not long be delayed.

The next day the eldest son of Radegonde presented a petition to the Duchesse of Nemours, daughter to the late lady of Ferrare. Her grace sollicited the Duke of Guise her son, for the prisoners: whose answer was, That his comming to Paris was not to petition the King in favour of those of the Religion; and if he would doe so (in regard of the services which the prisoners had done his grandfather) yet he could not, fearing lest the mad multitude might set upon him.

The eight and twentieth day of the same month of June, the Court having confirmed the sentence given at Chastellot, sent them backe thither to be executed, so as about none they were gagged, because the maid professed, that if they brought her into any Idols Temple, shee would extend her voice so loud against the same, that every one should heare it. About three of the clocke they were led as sheepe to the slaughter, where they constantly persisted in the profession of the true Religion.

The widow being ascended the Ladder shooke out of her hands a wodden crosse, which they had by force affixed thereto, whereat the multitude were so provoked, that they began to throw stones and staves at her, so as the hangman having turned her off the Ladder cut the rope by and by, letting her fall halfe dead into the fire, wherein she yelded up her soule into the hands of God, as also her sister did.

¶ Being now come to the yeare, 1588. it gives us just occasion to call to mind that miraculous deliverance of our noble Quéene and Countrey, from the intended invasion of the Spaniards the same yeare. The memoriall whereof, that it might the rather be continued to the ages succeeding, deserves by way of history here to bee inserted as in its due and proper place. Of which deliverance it may truly be said (all things considered) that it was the Lords doing, and it is marvellous in our eyes. The true relation whereof here followeth.

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## ¶ *A briefe discourse touching the great preparations made by the Spaniards, and other Romish Catholikes, for that invincible Navy, intended for the invading and surprising of the Realme of England, together with their utter overthrow.*

HEr Majesty of England having had intelligence from sundry places of the great and diligent preparation of the King of Spaine in divers parts both by sea and land, not onely of the strongest ships in all places within his dominions, but of all sorts of provision necessary for so mighty a Fleet, as hee intended to set forth; and these rumors of warre, which before were but sleight, daily increasing, at last it was certainely confirmed by the newes on all sides, that in Spaine there was an invincible Navy preparing against England; that the most famous captaines in military knowledge, and the best souldiers were sent for into Spaine, from Italy, Sicily, yea from America. For the Pope and some religious Spaniards, and English fugitives, now recalled the Spaniard to the cogitation of surprising

The Spanish navy prepard to invade England.

{ Anno } { 1688. }

sing of England, which purpose was interrupted by the Portugall warres. They exhorted him earnestly to doe God this service, that had done so much for him; now that he enjoyed Portugall with the West-Indies, and many rich Islands, to adde England to all, were an especiall service of God, fit for his Catholike Majesty. By this meanes hee might adde these flourishing Kingdomes to his Empire, and so keepe the Low-countries in peace, and secure the navigations to both Indies. That the preparations of Spaine were so great that no power was able to resist it. They made him believe that it was an easier matter to overcome England, than to overcome the Dutchland, because the navigation from Spain to England was much shorter, than to the Netherlands. And by surprising of England the other would easily follow.

Consultation about the best way & meanes how to oppresse England.

Hereupon the consultation began to be had, of the best way and meanes to oppresse England. Alvarus Ballanus, the Marquesse of S. Crosse, who was chiefe commander in the Navy, advised first to make sure some part of Holland or Zealand, by the Land forces of the Duke of Parma, and by sending before some Spanish ships, to take some place on a sudden, where the Spanish Navy might have a receptacle, and from whence the invasion might with convenience begin. For in the English sea, which is troublesome, the windes oft changing, and the tides unknowne, the Navy could not be in safety. With him agreed Parma who much urged this expedition. Yet others disliked this counsell, as a matter of great difficulty and danger, of long time, of much labor, of great expence, and uncertaine successe. And that neither secretly nor openly it could be performed, and easily hindered by the English. These thought that with the same labour and expences England might be won: and the victory would be sure, if a well prepared army from Spaine might with a strong Navy be landed on Thames side, and of a sudden surprise London the cheefe City, by an unexpected assault. This seemed a thing most easie to be effected.

The Duke of Parma plays his part.

The Duke of Parma also in Flanders, by the commandement of the Spaniard, built ships, and a great company of small broad vessels, each one able to transport thirty horse, with bridges fitted for them severally; And hired mariners from the East part of Germany. And provided long pieces of wood, sharpened at the end, and covered with yron, with hooks on the one side. And twenty thousand vessels, with an huge number of fagots, and placed an army ready in Flanders, of an 103. companies of foot, and foure thousand horsemen. Among these were seven hundred English fugitives, which were had of all other in most contempt. Neither was Stanley respected or heard, who was set over the English, nor Westmerland, nor any other who offered their help: but for their impiety towards their owne countrey were shut out from all consultations, and as men unmindfull rejected, not without detestation. And Pope Sixtus the fifth, that in such a purpose would not be wanting, sent Cardinall Alan into Flanders, and renued the Bulls declaratory of Pius 5. and Gregory the thirteenth. He excommunicateth the Queen, deposeth her, abilideth her subjects from all allegiance, and as if it had been against the Turks and Infidels, he set forth in print a Conceat, wherein he bestowed plenary indulgences, out of the treasure of the Church (besides a million of gold, or ten hundred thousand Duckats, to be distributed, (the one halfe in hand, the other halfe when either England or some famous haven therein should be won) upon all them that would joyne their helpe against England. By which meanes the Marquesse of Burgaw, of the house of Austria, the Duke of Pastrana, Armady Duke of Savoy, Vespasian Gonzaga, Jo. Medices, and divers other noblemen were drawn into these wars.

The Pope excommunicates the Queen, &c.

Queene Elizabeth, that she might not be surprised at unawares, prepared as great a Navy as she could, and with singular care and providence maketh ready all things necessary for war. And she her selfe, which was ever most judicious in discerning of mens wits and aptnesse, and most happy in making choice, when she made it out of her owne judgement, and not at the commandement of others, designed the best and most serviceable to each severall employment. Over the whole Navy she appointed the Lord Admirall Charles Howard, in whom shee reposed much trust; and sent him to the West parts of England, where Captaine Drake, whom she made Viceadmirall, joyned with him. She commanded Henry Seimor, the second sonne to the Duke of Somerset, to watch upon the Belgicke shore with forty English and Dutch shippes, that the Duke of Parma might not come out with his forces. Albeit some were of opinion, that the enemy was to be expected, and set upon by land forces, according as it was upon deliberation resolved, in the time of Henry the eighth, when the French brought a great Navy upon the English shore.

The Queen selects out such able and serviceable men as were fittest to undertake so great imploiment.

Order taken about the land fight.

For the land fight, there were placed on the South shores twenty thousand: And two armies besides were mustered of the choicest men for war. The one of these which consisted of 1000. horse, twenty two thousand foot, was the Earle of Leicester set over, and camped at Tilbury on the side of Thames. For the enemy was resolved first to set upon London. The other army was governed by the Lord Hunsdon, consisting of thirty foure thousand foot, and two thousand horse, to guard the Queene.

The Lord Grey, Sir Francis Knolles, Sir John Norice, Sir Richard Bingham, Sir Roger Williams, men famously knowne for military experience, were chosen to conferre of the land fight. These thought fit that all those places should be fortified with men and munition, which were commodious to land in, either out of Spaine, or out of Flanders, as Milford haven, Falmouth, Plimmouth, Portland, the Isle of Wight, Portsmouth, the open side of Kent called the Downes, the mouth of Thames, Harwich, Yarmouth, Hull, &c. That trained souldiers through all the maritime provinces should meet upon warning given, to defend these places: that they should, by their best meanes and power, hinder the enemy to take land: if he should take land, then should they waste the Countrey all about, and spoyle every thing that might be of any vse to the enemy, that so hee might find no more victuals then what he brought upon his shoulders with him. And that by continuall alarums the enemy should find no rest day or night. But they should not try any battell, untill divers Captaines were met together with their companies. That one Captaine might be named in every shire which might command.

A Counsell about peace pretended on the adversaries part, whilest they intended to make war.

Two yeares before the Duke of Parma considering how hard a matter it was to end the Belgicke warre, so long as it was continually nourished and supported with ayde from the Queene, he moved for a treaty of peace, by the meanes of Sir James Croft one of the privy Counsell, a man desirous of peace, and Andrew Loe a Dutchman, and professed that the Spaniard had delegated authority to him for this purpose. But the Queene fearing that there was some cunning in this seeking of peace, that the friendship betweene her and the confederate Princes might bee dissolved,

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It is the honor of a King, saith Solomon, to search out a thing.

Delegats sent into Flanders about a treaty of peace

solved, and that so they might secretly be drawne to the Spaniard; she deferred that treaty for some time. But now that the wars on both sides prepared might be turned away, shee was content to treat of peace; but so as still holding the weapons in her hand.

For this purpose in February Delegats were sent into Flanders, the Earle of Darby, the Lord Cobham, Sir James Croft, Doctor Dale, and doctor Rogers. These were received with all humanity on the Dukes behalfe, and they presently sent Doctor Dale to him, that a place might be appointed for their treating, and that they might see the authority delegated to him by the Spanish King. Hee appointed the place neere to Ostend, not in Ostend, which then was holde of English against the king. His authority delegated he promised then to shew, when they were once met together. Hee wished them to make good speed in the businesse, lest somewhat might fall out in the meane time which might trouble the motions of peace. Richardotus spake somewhat more plainly, That he knew not what in this interim should be done against England.

Not long after, Doctor Rogers was sent to the Prince, by an expresse commandement from the Queene, to know the truth, whether the Spaniard had resolved to invade England, which he and Richardotus seemed to signifie. He affirmed, that he did not so much as thinke of the invasion of England, when he wished that the business might proced with speed: and was in a manner offended with Richardotus, who denied that such words fell from him.

The twelfth of April the Count Aremberg, Champigny, Richardotus, D. Haselius, and Garnier, delegated from the Prince of Parma, met with the English, and yeelded to them the honour both in walking and sitting. And when they affirmed that the Duke had full authority to treat of peace, the English moved, that first a truce might be made, which they denied; alledging that that thing must needs be hurtfull to the Spaniard, who had for six moneths maintained a great army, which might not be dismissed upon a truce, but upon an absolute peace. The English urged, That a Truce was promised before they came into Flanders. The Spaniard against that held, That five moneths since a Truce was promised; which they granted, but was not admitted. Neither was it in the Queenes power to undertake a Truce for Holland and Zealand, who dayly attempted hostility. The English moved instantly, that the Truce might be generall for all the Queenes Territories, and for the Kingdome of Scotland: but they would have it but for three Dutch townes which were in the Queens hands; that is, Ostend, Flushing, Bergen up Zoom, and the Brill; and these onely during the Treating, and twenty daies after; and that in the meane time it might bee lawfull for the Queene to invade Spaine, or for the Spaniard to invade England, either from Spain or Flanders. At last, when the English could not obtaine an abstinence from armes, and could by no meanes see the Charter by which the Duke of Parma was authorised to treat of peace; they propoled these things, That the antient leagues betweene the Kings of England and the Dukes of Burgundy might bee renewed and confirmed; That all the Dutch might fully enjoy their own privileges; That with freedome of conscience they might serve God: That the Spanish and forraine souldiers might bee put out of Dutchland, that neither the Dutch nor their neighbouring nations might feare them. If these things might be granted, the Queene would come to equall conditions concerning the townes which now she held (that all might know, that she tooke up armes not for her owne gaine, but for the necessary defence both of her selfe and of the Dutch) so that the money which is owing therefore be repayed. To the which they answered, that for renewing the old leagues there should be no difficulty, when they might have a friendly conference of that thing. That concerning the privileges of the Dutch, there was no cause why forraine Princes should take care, which privileges were most favourably granted not onely to provinces and townes reconciled, but even to such as by force of armes are brought into subjection. That forraine souldiers were held upon urgent necessity, when as Holland, England, and France were all in armes.

Touching those Townes taken from the king of Spaine, and the repaying of the money, they answered, That the Spaniard might demand for many myriads of Crownes to be from the Queene repayed him, as the Belgicke war hath cost him since the time that she hath favoured and protected the Dutch against him.

At this time Doctor Dale by the Queens command, going to the Duke of Parma, did gently expostulate with him touching a booke printed there, set out lately by Cardinall Allen, wherein he exhorts the Nobles and people of England and Ireland to joyn themselves to the King of Spains forces, under the conduct of the Prince of Parma, for the execution of the sentence of Pope Sixtus the fifth against the Queene, declared by his Bull, in the which she is declared an heretike, illegitimate, cruell against Mary Queene of Scots, and her subjects were commanded to help Parma against her: (for at that time a great number of those Bulls and Bookes were printed at Antwerp to be dispersed through England.) The Duke denied that he had seen such a Bull or Booke, neither would he doe any thing by the Popes authority, as for his owne King, him he must obey. Yet hee said, he so observed the Queen for her princely vertues, that after the King of Spaine he offered all service to her. That he had perswaded the King of Spaine to yeeld to this treaty of peace, which is more profitable for English then Spanish: for if they should be overcome they would easily repaire their losse, but if you be overcome the Kingdome is lost.

To whom Dale replyed, That our Queen was sufficiently furnished with forces to defend the Kingdome. That a Kingdome will not easily be gotten by the fortune of one battell, seeing the King of Spaine in so long a warre is not yet able to recover his antient patrimony in the Netherlands.

Well, quoth the Duke, be it so, these things are in Gods hands.

After this the Delegates contended among themselves by mutuall replications, weaving and unweaving the same web. The English were earnest in this, that freedome of religion might be granted at least for two yeares to the confederate Provinces. They answered, That as the King of Spain had not intreated that for English Catholikes; so they hoped the Queen in her wisedome would not intreat any thing of the King of Spaine which might stand against his honor, his oath, and his conscience.

When they demanded the money due from the States of Brabant, it was answered, That the money was lent without the Kings authority or privity: but let the account be taken, how much the money was, and how much the King hath spent in these wars, and then it may appeare who should looke for repayment.

Thus the English of set purpose were from time to time driven off, untill the Spanish fleet was come neere the English shore, and the noise

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of Guns were heard from Sea. Then had they leave to depart, and were by the Delegates honorably brought to the borders neere to Calis. The Duke of Parma had in the meane time brought all his forces to the Sea shore.

Thus this conference came to nothing; undertaken by the Queene, as the wiser then thought, to avert the Spanish fleet; continued by the Spaniard, that he might oppresse the Queene, being as he supposed unprovided, and not expecting the danger. So both of them tryed to use time to their best advantages.

*Preparation for setting forth of the Spanish fleet*

In fine the Spanish Fleet well furnished with men, munition, Engines, and all warlike preparation, the best indeed that was ever seen upon the Ocean, called by that arrogant title the Invincible Navy, consisting of a hundred and thirty ships, wherein there were nineteene thousand two hundred ninety; Mariners eight thousand three hundred and fifty: chained rowers eleven thousand and eighty: great Ordnance eleven thousand six hundred and thirty. The chiefe commander was Perezius Guimannus, Duke of Medina Sidonia; (For Antonius Columna Duke of Palian and Marquesse of Saint Croise, unto whom the chiefe government was allotted, dyed whilest things were preparing.) And under him also Joannes Martinus Ricaldus, a man of great experience in Sea affaires.

*The time when the navy set out.*

The 30. of May they loosed out of the River Tagus, and purposing to hold their course to the Groine, in Gallitia, they were beaten and scattered by a tempest: three Gallies by the helpe of David Gwin an English servant, and by the perfidiousnesse of the Turkes which rowed, were caried away into France. The Fleet with much adoe after some dayes came to the Groine and other harbours neere adjoyning. The report was, that the Fleet was so shaken with this tempest, that the Queen was perswaded, that she was not to expect that Fleet this yeare. And Sir Francis Walsingham, Secretary, wrote to the Lord Admirall, that he might send backe some of the greatest ships, as if the warr had been ended. But the Lord Admirall did not easily give credit to that report; yet with a gentile answer entreated him to believe nothing hastily in so important a matter: As also that he might be permitted to keepe those Shippes with him which he had, though it were upon his owne charges. And finding a favourable winde turned Sailes towards Spaine, to surprise the enemies shaken Ships in their harbours. When he was not far from the shore of Spaine, the winde turned, and he being charged to defend the English shore, fearing that the enemies unseene might by the same wind be driven to England, he returned unto Plimmouth.

*The great fleet sore shaken with a tempest.*

Now with the same winde, the twelfth of July, the duke of Medina with his fleet departed from the Groine. And after a few dales he sent Rodericus Melius into Flanders, to advertise the duke of Parma, giving him warning that the fleet was approaching, and therefore he was to make himselfe ready. For Medina his Commission was to joyne himselfe with the Ships and Souldiers of Parma; and under the protection of his Fleet, to bring them into England, and to land his land forces upon Thames side.

*The Spanish Navy the second time scattered.*

The fifteenth day (saith the relator) there was a great calme, and a thicke cloud was upon the Sea till noone: then the North winde blowing roughly, and again the West winde till midnight, and after that the East; the Spanish Navy was scattered, and hardly gathered together untill they came within the sight of England the nineteenth day of July. Upon which day the Lord Admirall was certified by Flemming (who had beene a Pyrate) that the Spanish Fleet was entred into the English Sea, which the Mariners call the Channell, and was discryed neere to the Iland. The Lord Admirall brought forth the English Fleet into the Sea, but not without great difficulty, by the skill, labour, and alacrity of the souldiers and mariners, every one labouring; yea the Lord Admirall himselfe put his hand to this worke.

*Flemming a Pyrate discovers the Spanish fleet to the English.*

The next day the English Fleet viewed the Spanish Fleet comming along with Towers like Castles in height, her front crooked like the fashion of the Moone, the hornes of the front were extended one from the other about seven miles, or as some say eight miles asunder, sailing with the labour of the windes, the Ocean as it were groaning under it; their saile was but slow, and yet at full saile before the winde. The English were willing to let them hold on their course, and when they were passed by, got behind them, and so got the help of the winde.

*The fashion of the Spanish fleet described.*

Upon the one and twentieth of July, the Lord Admirall of England sent a Pinace before, called the Defiance, to denounce the battell by shooting off some peeces. And being himselfe in the Arch-Royall (the English Pretorian ship or Admirall) he set upon a ship which he take to be the Spanish Admirall, but it was the ship of Alfonsus Leva. Upon that he bestowed much shot. Presently Drake, Hawkins, and Forbisher came in upon the Spanish hindmost ships which Ricaldus governed. Upon these they thundred. Ricaldus laboured as much as lay in him to stay his men, who fled away in their Navy, untill his ship beaten and much battered with many shot hardly recovered the Fleet. Then the Duke Medina gathered together his dissipated Fleet, and setting up more saile, held on their course. Indeed they could doe no other, for the English had gotten the advantage of winde, and their ships were much more nimble, and ready with incredible celerity to come upon the enemy with a full course, and then to turne and returne, and be on every side at their pleasure. After a long fight, and that each of them had taken some triall, as of their owne courage, so of the Spaniards alio, the Lord Admirall thought good not to continue the same any longer, in regard that forty ships were then absent, which at that instant were scarce drawne out of Plimmouth Haven.

*The first fight*

The night following, Saint Katherine a Spanish ship, being sore torne with the fight, was received into the middest of the Navy to be mended. Here a great Cantabrian ship of Oquenda, wherein was the Treasurer of the Campe, by force of Gun-powder that had taken fire, was fired: yet it was quenched in time by the shippes that came to helpe her. Of these that came to helpe the fired ship, one was a Galeon, in which was Petrus Valdez; the foremast of the Galeon was caught in the tackling of another ship, and broken. This was taken by Drake, who sent Valdez to Dartmouth, and a great summe of money, viz. fifty five thousand duckats, which he distributed amongst the souldiers. This Valdez comming into Drakes presence, kissed his hand, and told him they had all resolved to die, if they had not beene so happy as to fall into his hands, whom he knew to be noble. That night he was appointed to set forth light, but neglected it: and some Germane Merchant ships comming by that night, he thinking them to be enemies followed them so far, that the English Navy rested all night when they could see no light set forth. Neither did he nor the rest of the Navy finde the Admirall untill the next day at Even. The Admirall all the night proceeding with the Weare and the Mary Rose did carefully follow the Spaniards

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ards with watchfulnesse. The Duke was busied in ordering his Navy. Alfonsus Leva was commanded to joyne the first and last companies. Every ship had his station assigned according to that prescribed some which was appointed in Spaine; it was present death to forsake his station. This done, he sent Gilicius an Anconani to Parma, which might declare to him in what case they were, and left that Cantabrian ship of Oquenda to the winde and Sea, having taken out the money and mariners, and put them in other ships. Yet it seemeth that he had not care of all: for that Ship the same day with fifty Mariners and Souldiers lamed, and halfe burnt, fell into the hands of the English, and was carried to Weymuth.

The three and twentieth of the same moneth, the Spaniards having a favourable North winde turned sailes upon the English; the English being much readier in the use of their ships, set about a compasse for the winde, and having gotten advantage of the winde, they came to the fight on both sides. They fought a while confusedly with variable successe: whilest on the one side the English with great courage delivered the London ships which were inclosed about by the Spaniards; on the other side the Spaniards by valour freed Ricaldus from the extreme danger he was in: great were the effulminatiõs which by beating of Ordnances were heard this day. But the losse (by the good providence of God) fell upon the Spanish side, their ships being so high that the shot went over our English ships; and the English having such a faire mark at their taller ships never shot in vaine. Amidst which encounters, Cock an Englishman, being caught indeed in the middest of the Spanish ships, could not be recovered, but perished, howbeit with great honor he revenged himselfe. Thus a long time the English ships with great agility were sometimes upon the Spaniards, giving them the one side, and then the other, and presently were off againe, and still take the Sea, to make themselves ready to come in againe. Whereas the Spanish ships being of great burthen were troubled and hindred, and stood to be markes for the English Bullets. For all that the Admirall would not admit the English to come to bord their ships, because they had a full army in their ships, which he had not; their ships were many in number, and greater, and higher, that if they had come to grapple, as some would have had it, the English being much lower then the Spanish ships must needs have had the worst of them that fought from the higher ships. And if the English had been overcome, the losse would have been greater than the victory could have been; for ours being overcome would have put the kingdome in hazard.

The Admirall would not suffer his ships to come to grapple with the Spanish.

The foure and twentieth day of July they gave over fighting on both sides. The Admirall sent some small Barkes to the next English shore, to supply the provision; And divided all his Navy into foure squadrons: The first whereof was under his owne government; the next Drake governed; the third Hawkins; the last Forbisher. And he appointed out of every squadron certaine little ships, which on divers sides might set upon the Spaniards in the night, but a sudden calme woke them, and so that advice was without effect.

The third fight.

The five and twentieth day, being S. James day, S. Anne the Galeon of Portugall, not being able to hold course with the rest, was set upon by some small English ships. To whose aide came in Leva, and Didacus Telles Enriques with three Galeasses: which the Admirall and the Lord Thomas Howard espying, made in against the Galeasses (the calme was so great that they were drawne in by boats with cords) and did so beat upon the Galeasses with great shot, that with much adoe, and not without great losse, they hardly recovered the Galeon. The Spaniards reported that the Admirall of Spaine was that day in the hindmost company, and being come neerer the English ships then before, was sore beaten with the English great Ordinance, many men slaine in her, her great mast overthrowne. And after that the Admirall of Spaine, accompanied with Ricaldus and others, did set upon the English Admirall, who by the benefit of the winde suddenly turning escaped. The Spaniards hold on their course againe, and send to the Duke of Parma, that with all speed he should joyne his ships with the Kings Fleet. These things the English knew not, who write that they had stricken the Lanthorne from one of the Spanish ships, the sterne from another, and had sore beaten a third, doing much harme to her. That the Non Parigly, and the Mary Rose fought a good while with the Spaniards; and the Triumph being in danger, other ships came in good time to help her.

The next day the Lord Admirall knighted the Lord Thomas Howard, The Lord Sheffield, Roger Townesend, John Hawkins, and Martin Forbisher, for their valour well imployed in the last fight. After this they resolved not to set upon the enemy untill they came into the straight of Calis, where Henry Seimor, and William Winter staid for their comming. Thus with the faire gale the Spanish Fleet goeth forward, and the English followed. This great Spanish Armadoe was so far from being esteemed Invincible in the opinions of the English, that many young men and Gentlemen, in hope to be partakers of a famous victory against the Spaniards, provided ships of their owne charges, and joyned themselves to the English Fleet; among whom were the Earles of Esser, of Northumberland, of Cumberland, Thomas and Robert Cecills, Henry Brookes, William Hatton, Robert Cary, Ambrose Willoughby, Thomas Gerard, Arthur Gorge, and other Gentlemen of good note and quality.

Knights made.

Noblemen and Gentlemen joyne with the fleet.

The seven and twentieth day at Even, the Spaniards cast anchor neere to Calis, being admonished of their skilfull Seamen, that if they went any further, they might be indangered by force of that tide to be driven into the North Ocean. Neere to them stood the English Admirall with his Fleet within a great Gunshot. To the Admirall Seimor and Winter now joyne their ships; so that now there were an hundred and forty ships in the English Fleet, able and well furnished for fight, for sayle, and to turne which way was needfull: and yet there were but fifteen of these which bore the burden of the battell and repulsed the enemy. The Spaniard, as often he had done before, so now with great earnestnesse sent to the Duke of Parma to send forty flie boats, without the which they could not fight with the English, because of the greatnesse and slownesse of their owne ships, and the agility of the English ships: And intreating him by all meanes now to come to Sea with his army, which army was now to be protected as it were under the wings of the Spanish Armadoe, untill they take land in England.

Purposing to execute their designe on friday the 12. of August, the night being darke, but how happily the same was prevented, reade the next section following.

But the Duke was unprovided, and could not come out at an instant. The broad shippes with flat bottomes being then full of chinkes must be mended. Victuals wanted and must be provided. The Mariners being long kept against their wills beganne to shrinke away. The Ports of Dunkerke and Nieuport, by which he must bring his army to the sea, were now so beset with the strong

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strong ships of Holland and Zealand, which were furnished with great and small munition, that he was not able to come to Sea, unlesse he would come upon his owne apparent destruction, and cast himselfe and his men wilfully into a headlong danger. Yet he omitted nothing that might be done, being a man eager and industrious, and inflamed with a desire of overcomming England.

A notable stratagem of the English.

But Queene Elizabeth her providence and care prevented both the diligence of this man, and the credulous hope of the Spaniard: for by her commandement the next day the Admirall tooke eight of their worst ships, charging the Ordnance therein up to the mouth with small shot, nailes, and stones, and dressed them with wilde fire, pitch, and rosin, and filled them full of brimstone and some other matter fit for fire, and these being set on fire by the ministery and guiding of Yong and Prowse, were secretly in the night by the helpe of the winde set full upon the Spanish Fleete, which on Sunday the seventh of August they sent in among them as they lay at anchor.

When the Spaniards saw them come neere, the flame shining and giving light all over the sea; they supposing those ships, besides the danger of fire, to have been also furnished with deadly Engines, to make horrible destruction among them; lifting up a most hideous woefull cry, some pull up anchors, some for haste cut their Cables, they set up their sailes, they apply their oares, and stricken with a Pannick terror, in great haste they fled most confusedly. Among them the Pretorian galleasse floating upon the Seas, her rudder being broken, in great danger and feare drew towards Calis, and sticking in the Sand was taken by Amias Preston, Thomas Gerard, and Harvey; Hugh Moncada the governor was slaine, the souldiers and Mariners were either killed or drowned; In her there was found great store of Gold, which fell to be the prey of the English. The ship and Ordnance fell to the share of the Governour of Calis.

The Spaniards report, that the Duke when he saw the fiery ships comming commanded all the fleet to pull up their anchors, but so, as the danger being past, every ship might return again to his station: and he himselfe returned, giving a signe to the rest by shooting off a Gun; which was heard but of a few, for they were far off scattered, some into the open Ocean, some through feare were driven upon the shallowes of the coast of Flanders.

The 4. fight before Gravelin, Aug 8.

Over against Gravelin the Spanish fleet began to gather themselves together. But upon them came Drake and Fenner, and battered them with great Ordnance: to these Fenton, Southwell, Beeston, Crosse, Riman, and presently after the Lord Admiral, Thomas Howard, and Sheffield came in and all joyned together. The Duke Medina, Leva, Oquenda, Ricaldus, and others with much adoe getting themselves out of the shallowes sustained the English force as well as they might, untill most of their ships were pierced and torne; the Galleon S. Matthew, governed by Diego Pimentellus, comming to aide Francis Toletan, being in the S. Philip, was pierced and shaken with the reiterated shots of Seimor and Winter, and driven to Ostend, and was at last taken by the Flushingers. The S. Philip came to the like end; so did the Galleon of Biscay and divers others.

The last day of this moneth, the Spanish fleet striving to recover the straights again, were driven toward Zealand. The English left off pursuing them, as the Spaniards thought, because they saw them in a manner cast away; for they could not avoid the shallowes of Zealand. But the winde turning, they gat them out of the shallowes, and then began to consult what were best for them to doe. By common consent they resolved to returne into Spaine by the Northerne Seas, for they wanted many necessaries, especially shot, their ships were torne, and they had no hope that the Duke of Parma could bring forth his forces. And so they tooke the Sea, and followed the course toward the North. The English Navy followed, and sometimes the Spanish turned upon the English, insomuch that it was thought by many that they would turne backe againe.

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¶ *A description of the Queenes comming to the Campe at Tilbury, with the manner of her behaviour there, as it is related by a Popish Spie, in a letter written here in England to Mendea. The Copy of which letter by good happe was found in the chamber of one Richard Leigh a Seminary Priest, as well in French as English: which Priest was executed for high Treason whileſt the Spanish Armado was on the Sea.*

The Queene comes to the campe at Tilbury.

Shee caused also, saith he, an army to incampe neere the Sea side upon the river of Thames. After the army was come thither, she would not by any advice be staied, but for comfort of her people, and to shew her owne magnanimity of heart, she went thereunto, lying at that time betweene the City of London and the sea, under the charge of the Earle of Leicester, placing her selfe betweene the Enemy and her City; and there she viewed her army, passing through it divers times, and lodging in the borders of it, returned againe and dined in the army. First bestowing from place to place the people as they were by their Countries lodged and quartered by their severall camps. Afterwards when they were all reduced into battell, prepared as it were for fight, she rode round about with a Leaders staffe in her hand, only accompanied with the Generall and three or foure others attending upon her: but yet to shew her state (I well marked it) she had the sword carried before her by the Earle of Ormond. There shee was generally saluted with cryes, with shouts, with all tokens of love, of obedience, of readinesse, and willingnesse to fight for her, as seldome hath the like been seen in an army, considering shee was a Queene. All which tended to shew a marvellous concord in a mutuall love betweene a Queen and her subjects, and of reverence and obedience of subjects to their Soveraigne; all which shee requited with very princely thankes and a good speech.

I could enlarge the description hereof with many more particulars of mine owne sight; for thither I went as many others did, and all that day wandring from place to place, I never heard any word spoken of her, but in praising her for her stately person and princely behaviour, and in praying for her life and safety, with cursing of all her enemies, both traitors and all Papists, with earnest desire to venture their lives for her safety. And besides such particular acclamations, the whole army in every quarter did so devoutly at certaine times sing in her hearing, in very tunable manner, divers Psalmes put into forme of prayers, in praise to Almighty God, no waies to

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be misliked, that he greatly commended them, and with very earnest speech thanked God with them. This that I write you may be sure I doe not with any comfort, but to give you these manifest arguments, that neither this Queene doth discontent her people, nor her people doe shew any discontent in any thing they be commanded to doe for her service, as heretofore hath been imagined.

The same day wherein the last fight was, the Duke of Parma, after his bowes offered to the Lady of Halla, came somewhat late to Dunkerk, and was received with some opprobrious words of the Spaniards, as if in favour of Queene Elizabeth he had slipped the fairest opportunity that could be to doe the service. He to make some satisfaction, punished the purveiours that had not made provision of beere, bread, and victuals which was not yet ready nor imbarked; secretly smiting at the insolency of the Spaniards, when he heard them glorying, that what way soever they came upon England, they would have an undoubted victory; that the English were not able to endure the sight of them. Bernardinus Mendoza did indeed by Bookes in France sing a foolish and lying triumphant song before the victory. The English Admirall appointed Seimen and the Hollanders to watch upon the coast of Flanders, that the Duke of Parma should not come out; himselfe followed the Spaniards upon their backes, untill they were past Edenborough frith.

For which a Papist sticks not to taxe him, writing upon this subject to Mendoza.

The Spaniards dismaid flie away for feare.

The Spaniards seeing all hopes fraile, and finding no other help for themselves but by flight, fled amaine, and never made stay. And so this great Navy, being three yeares preparing with great cost, was within a moneth overthrown, and after many were killed, being chased away (of English there were not one hundred lost, nor one ship lost, saving that of Cocks) was driven about all Britaine by Scotland, Orcades, Ireland, tossed and shaken with tempests, and much lessened, and came home without glory. Whereupon some money was coined with a Navy fleeing away at full saile, and this inscription, Venit, Vidit, Fugit. Other were coined with the ships fired, the navy confounded, in honour of the Queene, inscribed, Dux fœmina facti.

And all their preparations blasted: the English receiving small losse, viz. not one hundred men in all, nor one ship but that of Cockes.

As they fled, it is certain that many of their ships were cast away upon the shores of Scotland and Ireland. More then seven hundred soldiers and Mariners were cast up upon the Scottish shore, who at the Duke of Parma his intercession with the Scots King, the Queene of England consenting, were after a yeare sent into Flanders. But they that were cast up upon the Irish shore by tempests came to more miserable fortunes; for some were killed by the wilde Irish; others by the Deputies command; for he fearing that they might joyne themselves to the wild Irish (as Bingham the Governor of Connach being once or twice commanded to slay them having yelded, but refusing to doe it) Fowle the under Marshall was sent, and killed them; which cruelty the Queen much condemned; whereupon the rest being afraid, sick, and hungry, with their torne ships committed themselves to the sea, and many were drowned.

Queene Elizabeth came in publike thanksgiving to Pauls Church, in a Chariot traine with two horses, her Nobles accompanying her with a very gallant traine through the streets of London which were hung with blew cloth: the companies standing on both sides, were in their liveries; the Banners that were taken from the enemies were spred: the heard the Sermon, and publique thankes were rendred unto God with great joy. This publique joy was augmented when sir Robert Sidney, returning out of Scotland, brought from the King assurance of his noble minde and affection to the Queene, and to religion; which as in sincerity he had stablished, so he purposed to maintaine with all his power. Sir Robert Sidney was sent to him when the Spanish fleet was comming, to congratulate and to give him thankes for his propense affection towards the maintenance of the common cause; and to declare how ready she would be to help him if the Spaniards should land in Scotland; and that he might recall to memory with what strange ambition the Spaniard had gaped for all Britaine, urging the Pope to excommunicate him, to the end that he might be thrust from the Kingdome of Scotland, and from the succession in England: and to give him notice of the threatning of Mendoza and the Popes Nuncio, who threatned his ruine if they could worke it; and therefore warned him to take especiall heed to the Scottish Papists.

Quæn Elizabeth giveth thankes to God for so unexpected a deliverance.

The King pleasantly answered, That he loked for no other benefit from the Spaniard, then that which Polyphemus promised to Ulysses, to devoure him last after all his Fellowes were devoured.

¶ To close up this whole relation, heare what Theodore Beza writes in certaine gratulatory Verses written in Latine, and sent unto her Majesty: the effect of which Verses is this in English.

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WIth Navy huge the Spaniard proud
The English seas had spread,
And all to set the English Crowne
Vpon the Spanish head.

And would you gladly understand
The cause of all this rout,
Ambition first did lay the plot,
And lucre brought them out.

How well this pride thus puffed up
A puffe did overthrow:
And swelling wave such swelling wights
How well did overflow.

How well that Worrier of mankinde,
That Spanish cruell Wolfe
Was tost and tumbled up and downe
Within the Ocean gulfe.

And you for whom both all the windes
And all the waters fight,
O noble Queene, of all the world
The only true delight.

Goe forward still to rule for God,
Ambition laid aside;
Goe forward still for Christ his Flocke
In bounty to provide.

That thou maist England governe long,
Long England thee enjoy,
As well a love unto the good,
As to the bad annoy.

*From Geneva, besieged by the Duke of Savoy, the twelfth day of August, Anno* 1589.

Your Majesties most humble
Orator,

*Theodore Beza.*

The

Anno 1598.

## ¶ *The death of the Duke of Guise, and Henry the third King of France.*

IT was not long after that the Duke of Guise, who was slain by the Lord Lougna at the kings Chamber doze, and King Henry the third were taken away; he being the last of the house of Vallois, and dying without any lawfull heires of his body begotten.

The manner of whose death was thus. A Frier of the Order of Saint Dominicke, called James Clement, pretended hee had matters of great consequence to impart to the King: who being admitted into his presence, upon his knees presented the King with a Letter which he drew out of one sleeve; which whilst the King attentively read, the Frier pulled forth a poysoned knife out of his other sleeve, wherewith he stabbed the King into the lower part of his belly. The King feeling himselfe hurt therewith, snatching it out of the wound, strucke the same into the Friers eye, who hasting to get away, the King crying out, His Lords and Gentlemen perceiving what the Frier had done, slew him presently with rapiers and swords. The King before hee died, having raigned fourteene yeares and seven moneths, called for the King of Navarre, all the Princes, Lords and Noblemen, that were in his campe, and declared that the King of Navarre was the true lawfull heire to the Crowne of France; willing them all to acknowledge him for their King, and that notice should likewise be given throughout all his camp and Kingdome also.

The raigne of Henry the fourth over the kingdome of France.

Thus the soveraigne Judge of the world made way for the entrance of Henry the fourth to have dominion over the Kingdome of France. Now howsoever from the yeare 1589. to this present yeare 1598. the Churches of Christ have seene marvellous changes, and how the league for a time made many furious onsets: yet it pleased God so to moderate things, that the faithfull were preserved from being persecuted; yea, they obtained of their Prince many priviledges and favors. For the King in the first yeres of his raigne continuing in the profession of the true Religion, wherein he had been bred and brought up, did manfully resist both these of the league, and the Spaniards, the great God of battels blessing the right and iust wars undertaken by this Prince, to the confusion of all his enemies, till he fell to side with Popery; though the affairs of his Kingdome gained but little thereby.

## ¶ *A Note touching the Popes Bull.*

THe Leaguers seeing what prosperous successe God gave King Henry the fourth in his wars undertaken against them, fearing that in the end all would yeeld unto him, they procured a new excommunication from Rome, against him and all his faithfull subjects, causing the same to bee published at Pontde l'Arch in Normandy, by Marcellus Laudinus a malapert Jesuite. The king, being advertised thereof, commanded his Court of Parliament holden at Caen, to proceed against Pope Gregory the fourteenth who sent it, and his Nuncio that brought it, as against Tyrants, conspirators with Rebels, perturbers of the state, sowers of seditions, and the common and notorious enemies of God and all godlinesse.

Then taking the Popes Bull, he caused it to be fastened to a Gibbet at Tours, by the common hangman of the towne, and there to be consumed to ashes, to the great rejoycing of all the beholders.

## ¶ *The History of one Margaret Pierrone, who chose rather to be burned her selfe, than willingly to burne her Bible, Anno 1593.*

THere was one Margaret Pierrone borne in a village of Cambray called Sanlay, who with her husband retired into the City of the Valencians. Now because she could not endure the bad qualities of a maid servant of hers, shee was by her said maid accused to the new sect-Masters surnamed the Jesuites, for that shee had not been in many yeares at the masse, as also for keeping in her house a Bible, in reading whereof was her whole delight. They acquainting the Magistrate herewith, she was by and by apprehended: some friends sent her an inckling thereof before hand once or twice, that shee should get her some where out of the way: but the errand was not done, God having a purpose that she should beare witnes of his truth, to fill up the number of those that were to die for the name of Jesus.

Being in prison, the Judges calling her before them, said, Margaret, are you not willing to returne home unto your house, and there live with your husband and children? Yes saith she, if it may stand with the good will of God. They added further, that they had so wrought with their Fathers the Jesuites, that in doing a small matter she might be set at liberty. If, saith she, it be not a thing contrary to Gods glory and mine owne salvation, you shall heare what I will say. No such thing Margaret, said they: for a scaffold shall be erected in the chiefe place of the City, upon which you are to present your self, and there to crave pardon for your offending the Law; then a fire being kindled, you must cast your bible therein to bee consumed, without speaking any word at all.

I pray you my masters tell me, saith shee, Is my Bible a good booke, or no? Yes, we confesse it is, said they. If you allow it to be good, said the woman, why would you have me cast it into the fire? Only said they, to give the Jesuits content. Imagine it to be but paper that you burne, and then all is well enough, doe so much for saving your life, and we will meddle no more with you; you may buy you another when you will.

They spent about two houres in perswading her hereunto, shewing how she might doe a lesse evill, that a greater good might come of it. By the help of God, saith shee, I will never consent to doe it. What would the people say, when they see me burne my Bible? will they not exclaime and say, yonder is a wretched woman indeed, that will burne the Bible wherein are contained all the Articles of our Christian faith? I will burne my body sure, before that I will burne my Bible.

Then seeing she would in no sort conforme her selfe either to the will of the Jesuites, or to theirs, they caused her to be committed close prisoner, and to be fed only with bread and water, none to be permitted so much as to speake unto her, thinking by this hard usage to overcome her: but all was to no purpose. Being thus long shut up, and no newes heard of her one way or other, every one imagined that they had put her to death privily. Her Judges were willing to have saved her life, sending often a Doctor unto her called

Anno 1593.

M. of Wivenoyne to turne her from her resolution; but he found it too hard a taske for him to effect, often confessing to them that sent him, that he found no cause at all in her why they should put her to death.

But on Wednesday the two and twentieth of January 1592. shee was condemned to be brought upon a stage set up in the Market place before the towne-house, there to see her books burnt; then her selfe to be strangled at a post, and her body dragged to the dunghill without the City. Shee comming to the place, and ascending the Scaffold, distinctly pronounced the Lords Prayer. Then seeing her books burned in her presence, she uttered these words with an audible voice; you burne there the word of God, which your selves have acknowledged to be good and holy. Having againe repeated the Lords Prayer, she was strangled and died peaceably in the Lord, so as she was nothing altered in her colour after shee was dead, leaving to the Valencians the truth of this sentence, Pretious in the sight of the Lord is the martyrdome of his Saints; and to the Judges, and her hangmen the Jesuites, a perpetuall corrasive to their consciences.

Psal. 116. 15.

## ¶ *An English man burned at Rome.*

IN the yeare 1595. about the end of May there was executed a young man at Rome about the age of five and twenty yeares, who went into the Church of Magdalen, where beholding their behaviour, being pricked forward with religious zeale and constant resolution, not being able to endure the sight of those horrible impieties which were there committed amongst them: As the Bishop was setting forward to goe on procession, this young man directed his way towards the Church porch: and as the procession began to passe forward he waited till the Bishop came that bare the Host, and in his going forth stepped to the pixe, plucking it out of his hands, threw it to the ground, saying aloud, ye wretched Idolaters, doe ye fall downe to a morsell of bread? The people presently fell upon the young man; yet without touching his person, notwithstanding the great stirre they made, he was from thence sent to prison to the Capitoll. Complaint being made thereof to Pope Clement the eighth touching all that which had happened; He presently ordained that he which had done it should be burned the same day, for an example and terrour to all his companions. But some of the Popes Cardinals being then at hand, advised that he should be detained rather a while in prison, to be examined by all exquisite tortures, to make him confesse his fellowes, and who had set him on. Having kept him eight daies in prison, nothing could be drawne from him, but this speech, Such was the will of God.

When they saw they could not prevaile, his inditement was framed, and his sentence registred, namely that he was to passe from the Capitoll, naked unto his middle, and to weare on his head the forme of a Devill, or Dragon, his breeches painted all over with flames of fire, and thus being bound in a cart, to be burned alive, being first carried in this manner about the City.

The Patient understanding how he was to be handled, lifting up his eies, implored helpe from the Almighty; and seeing how he was derided of all, continued in his devotion and prayers. He could not refraine from uttering somewhat against the life of the Cardinals and their associates, who hearing it, began to be in a rage, and that he might no longer bewray their wickednesse, they caused a great gagge to be forced into his mouth, which vexed him more then all the rest, when he testified, saying, How shall I call upon my God? But he patiently submitted himselfe to endure all their cruelties.

In this plight he was brought to Magdalens, where he had cast downe the Idoll, and there one of the hangmen cut off his hand before the doore: at which the patient being not much moved, his hand being set on a pole in the cart, the two tormentors made him feele the force of the fire, taking each of them a great torch in his hand flaming, with which they scorched and burned his flesh through all the city of Rome.

At length they arrived at the place called Campio de Fior, by which time the young man was brought into a pittifull case, being scorched all over his body, all blistered, and bloudy, having nothing whole but his head, which he now and then lifted up.

Being taken downe out of the cart, and seeing the post whereunto he was to be fastened with three chaines of yron; he went of himselfe to the post, and falling on his knees kissed the chaines with which he was there to be bound till the sacrifice should be ended.

But before the fire was put to him, he was urged by Friers and Priests to worship an Idoll which they presented there before him. From which turning away his face, he shewed unto them his constant resolution to the contrary, holding on his Christian course unto the end: which he truly testified; for as soone as the flames of fire seised on him, bowing his head hee quietly yeelded up his soule into the hands of God.

## ¶ *The death and martyrdome of an old man of Millan, who was burned at Rome.*

THe same yeare they burned an old man who for a long time had lyen in the Inquisitors cares. He dyed with great constancy and resolution. Before his death he was exhorted and importuned by the Monks to kisse a crucifix. He seeing their impudency, said, If ye take not this Idoll out of my sight, you will constraine me to spit upon it, which when they heard, he was sent away to the fire, and consumed to ashes.

## ¶ *The troubles and persecution of Bartholomew Copin, a godly and religious martyr of Christ.*

IN the yeare 1601. Bartholomew Copin of the valley of Luserne resorted unto a place called Ast in Piemont, with certaine merchandise, purposing to vent the same at a Faire there, which was to be kept the day following. It so fell out, that sitting at supper in the evening with sundry other Merchants, one amongst the rest began to use some speech about the diversities of Religions, and therewithall spake something tending to the disgrace of those of the valleyes of Angrougne and the neighbour villages.

Copin hearing such speeches cast forth against his Brethren, as he little expected from men of that sort, and also against their Religion, all which tended to the dishonour of God; hee feared lest it should be offensively taken, if he should not make some reply unto those blasphemies which he heard with his eares, and so answer him who held such a discourse against the religion which himselfe professed. He who reproved Copin asked, Are you one

Anno 1601.

one of Wandois? He answered, yes I am. And what? said the other, beleeve you not that God is in the Host? No, said Copin. Oh, said the other, see how false your Religion is? My religion, said Copin, is no lesse true then God is God, and as certaine as I am sure to die.

The next day Copin was called before the Bishop of Ast, who told him that report had been made to him of some offensive speeches which hee had used the night past in his lodging: and therefore it behoved him now to acknowledge his fault, if he meant to obtaine pardon for the same, otherwise he must looke to be chastised according to his demerits.

Copin answered, he had uttered nothing, but that which he was first provided to speake; nor had he said ought, but what he was resolved to maintain to the hazard of his life. He affirmed that God had bestowed upon him some worldly goods, as also a wife and children, but that he was not so glued in his affection to any of them, but he could bee content to forgoe them all, rather than the peace of a good conscience. Luke 9 23.

As touching his carriage and behaviour, if it pleased him, he said, to make enquiry thereof among the Merchants of Ast, they could all resolve him as touching his honest dealing: who also hee knew would witnesse with him, that hee had wronged none in all that time hee had conversed among them. And inasmuch as he was a Merchant trafficquing in and about his lawfull calling, he ought to be dismissed and to be no further molested. For if it were lawfull for Jewes and Turkes to trade in Faires and Markets, and to use commerce throughout Piemont; that favor ought much more to be permitted unto him who was a Christian. And as touching the matter of Religion, whereabout he was accused, he medled not at all therewith for his owne particular, but had questions propounded to him concerning the same by others: in which regard leave was granted him to answer and to yeeld a reason of his faith in any place, to any whomsoever they were that should aske what he thought of the same: yea, liberty was granted even by his Excellency to those of the Valleyes of Waldoyes to answer any man to a question demanded; provided that hee proceeded not to teach and instruct others.

The Bishop regarded none of these allegations, but commanded he should be put into prison. The next day the Bishops Secretary came to visite Copin, testifying how much god will hee bore him; advising him as a friend, that if he acknowledged not his fault, he was in great danger of his life.

Psal. 89. 47, 48. Copin answered, that his life was in the hands of God, and that he would never seeke to save it to the prejudice of Gods glory: also, that he had not above two or three turnes to fetch here in this world, before he arrived in heaven; and therefore prayed God so to assist him by his grace, that hee might never leave the strait way which leadeth thereto.

A few dayes after hee was examined by a Monke, who was an Inquisitor, in the presence of the Bishop, who vexed him a long while with his sugred discourse, and by faire words endeavoured to draw him to abjure his Religion. But Copin resisted him still by the holy Scriptures, shewing that if he should now be ashamed of Christ and deny him, Christ might justly be ashamed of him, and utterly deny him before his heavenly father. Mar. 8. 38.

The Monke finished his dispute with this dogged farewell, Away thou cursed Lutherane, thou shalt goe to all the Devils in hell; and when thou commest to be tormented amongst those uncleane spirits, then wilt thou remember these holy admonitions which wee have tendred unto thee for the saving of thy soule, but thou haddest rather goe to hell, than to reconcile thy selfe to thy holy Mother the Church. It is not long since, said Copin, that I was reconciled to the true Church.

After many violent assaults they gave way for his wife to come unto him, and with her one of his sons, promising them to set him at liberty to goe home with them, if hee would make amends for his fault committed, by acknowledging the same. They gave his son and wife leave, to this purpose, to stay supper with him in prison: during which time he used many exhortations tending to patience; albeit the wife should depart to her house without an husband, or the child without his father: for be you well assured, said her, that God will be a better husband and a father unto you than ever I was or can be. For his owne part, he said, he was not bound to love wife or children more then Christ: besides, they had cause to rejoyce, and to think him happy, that God would honor him so farre as to beare witnesse to his truth with the losse of his life, and hoped, hee said, that God would be so favorable to him, as to support him under any torments he was to endure for his glories sake.

In conclusion hee commended his sonne and one daughter to his wives care, which God had given them in the married estate; charging her againe and againe to see them brought up vertuously and in the feare of God. He charged his sonne to obey his mother, so should he be made partaker of the promised blessing. He intreated them both to pray for him, that God would fortifie him against all temptations. And thus having blessed his son, and taken leave of his wife, they were conducted out of the prison, and he shut up as hee was before.

The woman and her son were dissolved into teares, sighing and crying out, that it would have moved the stonyest heart to compassion: but this holy man, not contenting himselfe with that hee had said to them by word of mouth, writ unto his wife this Letter ensuing, the originall whereof she hath exhibited to us, written and signed with the hand of the said Copin, the inscription thus following.

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¶ *To my wel-beloved wife, Susanna Copin, from the Tower of Lucerna.*

DEare yoke-fellow, I received much consolation by your comming to this place, and by so much the more as it was beyond my expectation; and I suppose you also were not a little comforted that you had such an opportunity offered you, as to sup with me the last night, being Saturday the fiftéenth of September, 1601. I know not well what they aymed at in permitting you so to doe. But God ordereth all these things. But as farre as I can ghesse, it shall be the last time that ever we shall sup together in this life: and therefore pray to God that hee will not cease to be a comfort unto you. Trust you still in him, for hee hath promised never to leave nor forsake those that put their trust in him. God hath endued you with wisedome, governe your owne family in such sort, that our children Samuel and Martha may be obedient unto you: whom in the name and authority of God, I command that they obey you, for so the blessing of Almighty God shall light upon them.

Anno 1605.

Deare wife, be not over pensive for mee, for if God hath ordained me now to attaine unto the end of my race, and that I must render into the hands of the Almighty my soule, which so long time he hath lent me; my hope is, that of his holy and divine mercy he will receive it into his Kingdome, for his owne beloved Sonnes sake Jesus Christ our Lord, through whom I beléeve that my sinnes are forgiven, for the onely merit of his holy death and passion. Also my praier is, that he will assist me by the power of his holy spirit unto my last breath.

Be fervent in praier, and in all other parts of Gods worship and service, for this is the way to true blessednesse. Take no care about sending any thing unto me for these three weeks, and then I pray you send me some money if you thinke good to give the Jaylor, and somewhat more for mine owne necessaries, if it please God I live so long. Also I pray you call to minde what I have often told you, namely how God prolonged King Hezechias life for fifteen yeares. But he hath preserved my life much longer; for it is many yeares agoe since you saw me at the point of death, and through Gods goodnesse I am alive: and I hope, yea I am assured that he will so long preserve me as shall be for his glory and my eternall good, through his only free grace.

Isa. 38 5.

From the prison of Ast, the sixteenth of September, 1601.

The Bishop of Ast was somewhat troubled about this his prisoner; for if he had let him go, he feared it would breed some scandall, and many might thereby be emboldned to open their mouths wide against the Romane religion. Besides, there was a clause in the Contract made betweene his Excellency and the people of Vandois, which exempted those of the religion from offence, in these words; And if it shall fall out that they be asked or questioned withall in Piemont, about the cause of Religion, by any of his excellencies subjects, it shall be lawfull for those of the said Religion to answer without suffering any penall or personall punishment for the same.

Now Copin had a question put to him, in which respect he ought to have been cleered. But the Bishop would by no meanes heare that hee had unjustly imprisoned him; and therefore that his death should not be laid to his charge, nor yet that hee should be sent away absolved, he sent the cause of his Endictment to Pope Clement the eighth, to know what should be done with him. We cannot learne what answer the Pope returned to the Bishop; but not long after this good man was found dead in prison, not without some apparent suspition of his being strangled there; lest if they had executed him in publique, the people should have been edified by his constancy.

Being dead, he was condemned to bee burned, and therefore having caused him to be brought out of prison, they read his sentence openly, and the body was cast into the fire.

Thus have you the last among the Vandois, which is come to our knowledge, that were persecuted to death for the cause of Religion.

¶ Mention hath heretofore been often made of sundry bloudy massacres in forreine parts; but wee are now come to tell upon the report of a businesse neerer home, which if the most wise and watchfull providence of God had not timely and graciously prevented, it would have (to the ruine of our Church and State) proved such a massacre, the like whereof the heart of man never conceived, the eare of man never heard of, nor the tongue or pen of man could scarse ever have utted; namely, at one blow to have blowne up not onely the King, Queene, and royall posterity, but the whole body of the state in generall. Now as the Church and State had each of them a share in this so admirable a deliverance from God upon the fifth day of November, Anno 1605. so each of them shewed their care, if it might be, for ever to perpetuate the praise of God for the same on the said day; the one by stablishing an act of Parliament for it; the other by publishing a forme of thanksgiving the better to effect it; some expression whereof the Reader may hap to meet with at the end of the discourse following.

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## ¶ *A discourse touching the manner of the discovery of the Pouder-treason, with the examination of some of the Prisoners.*

WHile this land and whole Monarchy flourished in a most happy and plentifull peace, as well at home as abroad, sustained and conducted by these two maine pillars of all good government, Piety and Justice, no forraine grudge, nor inward whispering of discontentment any way appearing; the King being upon his returne from his hunting exercise at Royston, upon occasion of the drawing neere of the Parliament time, which had been twise prorogued already; partly in regard of the season of the yeare, and partly of the Terme; as the winds are ever stillest immediately before a storme; and as the Sunne blenks often hottest to foretell a following showre; so at that time of greatest calme did that secretly hatched thunder begin to cast forth the first flashes and flaming lightenings of the approaching tempest. For the Saturday of the weeke immediately preceding the Kings returne, which was upon a Thursday (being but ten daies before the Parliament) the Lord Mountegle some and heire to the Lord Morley, being in his owne lodging ready to goe to supper at seven of the clocke at night, one of his Footmen (whom he had sent of an errand over the street) was met by an unknowne man of a reasonable tall personage, who delivered him a Letter, charging him to put it in my Lord his Masters hands. Which my Lord no sooner received, but that having broken it up, and perceiving the same to be of an unknowne and somewhat unlegible hand, and without either date or subscription, did call one of his men unto him for helping him to read it. But no sooner did he conceive the strange contents thereof, although hee was somewhat perplexed what construction to make of it (as whether of a matter of consequence, as indeed it was, or whether some foolish devised Pasquil by some of his enemies to skarre him from his attendance at the Parliament) yet did he as a most dutifull and loyall subject conclude, not to conceale it, what ever might come of it. Whereupon, notwithstanding the lateneste and darkenesse of the night in that season of the yeare, hee presently repaired to his Majesties Palace at Whitehall, and there delivered the same to the Earle of Salisbury his Majesties principall Secretary. Whereupon the said Earle of Salisbury having read the Letter, and heard the manner of the comming of it to his hands, did greatly encourage and commend my Lord for his discretion; telling him plainly, that whatsoever the purpose of the Letter might prove hereafter, yet did this accident put him in minde of divers advertisements he had received from beyond the seas, where-

A letter delivered to the L. Mountegle

Revealed to the Earle of Salisbury.

{ Anno 1605. }

wherewith he had acquainted as well the King himselfe, as divers of his privy Counsellors, concerning some businesse the Papists were in both at home and abroad, making preparation for some combination among them against this Parliament time, for enabling them to deliver at that time to the King some petition for toleration of Religion: which should be delivered in some such order, and so well backed, as the King should be loth to refuse their request. Like the sturdy Beggers, craving almes with one open hand, but carrying a stone in the other, in case of refusall. And therefore did the Earle of Salisbury conclude with the Lord Mountegle, that he would in regard of the Kings absence impart the same Letter to some more of his Majesties Counsell; whereof my Lord Mountegle liked well: only adding this request by way of protestation, that whatsoever the event thereof might prove, it should not be imputed to him, as proceeding from too light and too suddaine an apprehension, that he delivered this Letter, being only moved thereunto for demonstration of his ready devotion and care for preservation of his Majesty and the State. And thus did the Earle of Salisbury presently acquaint the Lord Chamberlaine with the said Letter. Whereupon they two in the presence of the Lord Mountegle, calling to minde the former intelligence already mentioned, which seemed to have some relation with this Letter: The tender care which they ever carried to the preservation of his Majesties person, made them apprehend, that some perillous attempt did thereby appeare to be intended against the same: which did the more nearely concerne the said Lord Chamberlaine to have a care of, in regard that it doth belong to the charge of his office to oversee as well all places of assembly where his Majesty is to repaire, as his highnesse owne private houses. And therefore did the said two Counsellors conclude, that they should joyn unto themselves three more of the Counsell, to wit, the Lord Admirall, the Earles of Worcester and Northampton, to be also particularly acquainted with this accident: who having all of them concurred together to the re-examination of the contents of the said Letter, they did conclude, that how slight a matter it might at the first appeare to be, yet was it not absolutely to be contemned, in respect of the care which it behoved them to have of the preservation of his Majesties person.

Purpose of the Papists for delivering a petition to his Majesty to crave toleration of religion.

The Lord Chamberlain made privy to the letter by the Earle of Salisbury.

Thought meet by the Counsellors to acquaint the King with the Letter.

Wherefore they resolved for two reasons, first to acquaint the K. himselfe with the same before they proceeded to any further inquisition in the matter, as well for the expectation and experience they had of his Majesties fortunate Judgement in clearing of obscure riddles and doubtfull mysteries: as also because the more time would in the meane while be given for the practise to ripen, if any was, whereby the discovery might be the more cleere and evident, and the ground of proceeding thereupon more safe, iust, and easie. And so according to their determination did the said Earle of Salisbury repaire to the King in his Gallery on Friday, being Allhallow day, in the afternoone, which was the day after his Majesties arrivall, and none but himselfe being present with his highnesse at that time, where without any other speech or judgement given of the Letter, but only relating simply the forme of the delivery thereof, he presented it to his Majesty, the contents whereof follow.

Upon Allhallow day the Earle of Salisbury, shewed the letter to the King.

MY Lord, out of the love I beare to some of your friends, I have a care of your preservation. Therefore, I would advise you as you tender your life, to devise some excuse to shift off your attendance at this Parliament. For God and man have concurred to punish the wickednesse of this time. And thinke not slightly of this advertisement, but retire your selfe into your country, where you may expect the event in safety. For though there be no apparance of any stir, yet I say, they shall receive a terrible blow this Parliament, and yet they shall not see who hurts them. This counsell is not to be contemned, because it may doe you good, and can doe you no harme; for the danger is past so soone as you have burnt the Letter. And I hope God will give you the grace to make good use of it: To whose holy protection I commend you.

The King no sooner read the Letter, but after a little pause, and then reading it over againe, he delivered his judgement of it in such sort, as he thought it was not to be contemned, for that the stile of it seemed to be more quicke, and pithy, then is usuall to be in any Pasquill, or Libell (the superfluities of idle braines.) But the Earle of Salisbury perceiving the King to apprehend it deeplier then he loked for, knowing his nature, told him that he thought by one sentence in it, that it was like to be written by some fole or mad man, reading to him this sentence in it, For the danger is past so soone as you have burnt the Letter, which he said was like to be the saying of a fole: for if the danger was past so soone as the Letter was burnt, then the warning behoved to be of little availe, when the burning of the letter might make the danger to be eschewed. But the King on the contrary considering the former sentence in the Letter, That they should receive a terrible blow at this Parliament, and yet should not see who hurt them, Joining it to the sentence immediately following, already alledged, did thereupon conjecture, That the danger mentioned should be some suddaine danger by blowing up of powder: For no other insurrection, rebellion, or whatsoever other private and desperate attempt could be committed or attempted in time of Parliament, and the Authors thereof unseene, except onely it were by a blowing up of Powder, which might be performed by one base knave in a darke corner; whereupon he was moved to interpret and construe the latter sentence in the Letter (alledged by the Earle of Salisbury) against all ordinary sence and construction in Grammar, as if by these words, For the danger is past so soone as you have burnt the Letter, should be closely understood the suddainty and quicknesse of the danger, which should be as quickly performed and at an end, as that Paper should be blazing up in the fire; turning that word of As soone, to the sence of, As quickly: and therefore wished, that before his going to the Parliament, the under roomes of the Parliament house might be well and narrowly searched. But the Earle of Salisbury wondering at this his Majesties commentary, which he knew to be so far contrary to his ordinary and naturall disposition, who did rather ever sin upon the other side, in not apprehending nor trusting due advertisement of practises and perils when he was truly informed of them, whereby he had many times drawne himselfe into many desperate dangers: and interpreting rightly this extraordinary Caution at this time to proceed from the vigilant care he had of the whole State, more then of his owne person, which could not but have all perished together, if this designement had succeeded: He thought good to dissemble still unto the King, that there had beene any just cause of such apprehension; and ending the purpose with some merry jest on this subject, as his custome is, tooke his leave for that time. But though he seemed so to neglect it to his Majesty, yet his customable and watchfull care of the King and the State still boiling within him; And having

His Majesties judgement of the Letter.

A terrible blow indeed; at once to have wracked King, Queen, Prince, and Progeny, Religion, State, and all.

His Majesties opinion for searching of the under roomes of the Parliament house.

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having with the blessed Virgin Mary laid up in his heart the Kings so strange judgement and construction of it; he could not be at rest till hee acquainted the foresaid Lords what had passed between the King and him in private.

Whereupon they were all so earnest to renew againe the memory of the same purpose unto his Majesty, as it was agreed that he should the next day, being Saturday, repaire to his Highnesse: which he did in the said privy Gallery, and renewed the memory thereof, the Lord Chamberlaine then being present with the King. At what time it was determined, That the said L. Chamberlaine should, according to his custome and office, view all the parliament houses, both above and below, and consider what likelihood or appearance of any such danger might possibly be gathered by the sight of them: but yet, as well for staying of idle rumors, as for being the more able to discern any mystery, the nearer that things were in readinesse, his journey thither was ordained to be deferred till the afternoone before the sitting downe of the Parliament, which was upon the Munday following. At what time he (according to this conclusion) went to the Parliament house, accompanied with my Lord Mountegle, being in zeale to the Kings service earnest and curious to see the event of that accident whereof he had the fortune to be the first discoverer: where, having viewed all the lower romes, he found in the vault under the upper house great store and provision of billets, fagots, and coales: and inquiring of Whyneard keeper of the Wardrobe, to what use he had put those lower romes and cellars; he told him that Thomas Percy had hired both the house and part of the Cellar or Vault under the same, and that the wood and coale, under which were hidden thirty five barrels of powder great and small, besides great barres of Iron, peeces of Timber, and masse stones covered over with Fagots therein, was the said Gentlemans owne provision. Whereupon the Lord Chamberlaine, casting his eye aside, perceived a fellow standing in a corner there, calling himselfe the said Percies man, and keeper of that house for him, but indeed was Guido Fawkes, the owner of that hand which should have acted that monstrous and hellish Tragedy.

The determination to search the Parliament house and the roomes under it

Wood and coale found by the L. Chamberlaine in the Vault.

The Lord Chamberlaines report and judgment of what he had observed in the search.

The Lord Chamberlaine looking upon all things with a heedfull indeed, yet in outward appearance with but a carelesse and reckelesse eye, (as became so wise and diligent a minister) he presently addressed himselfe to the King in the privy Gallery, where in the presence of the Lord Treasurer, the Lord Admirall, the Earles of Worcester, Northampton, and Salisbury he made his report, what he had seen and observed there; noting that Mountegle had told him, That he no sooner heard Thomas Percy named to be the possessor of that house, but considering both his backwardnesse in Religion, and the old dearenesse in friendship betweene himselfe and the said Percy, he did greatly suspect the matter, and that the letter should come from him. The said Lord Chamberlaine also told, That he did not wonder a little at the extraordinary great provision of wood and coale in that house, where Thomas Percy had so seldome occasion to remaine; as likewise it gave him in his minde that this man looked like a very tall and desperate fellow.

This could not but increase the Kings former apprehension and jealousie: whereupon he insisted (as before) that the house was narrowly to be searched, and that those billets and coales would be searched to the bottom, it being most suspitious that they were laid there onely for covering of the powder. Of this same minde also were all the Counsellors then present. But upon the fashion of making of the search was it long debated: for upon the one side they were all so jealous of the Kings safety, that they all agreed, that there could not be too much caution used for prevention his danger. And yet upon the other part they were all extream loath and dainty, that in case this Letter should prove to be nothing but the evaporation of an idle brain; then a curious search being made, and nothing found, should not only turne to the generall scandall of the King and the State, as being so suspitious of every light and frivolous toy, but likewise lay in till favoured imputation upon the Earle of Northumberland one of his Majesties greatest subjects and Counsellors, this Thomas Percy being his kinsman and most confident familiar. And the rather were they curious upon this point, knowing how far the King detested to be thought suspitious or jealous of any of his good subjects, though of the meanest degree. And therefore though they all agreed upon the main ground, which was to provide for the security of the Kings person, yet did they much differ in the circumstances, by which this action might be best carried with least dinne and occasion of slander. But the King himselfe still persisting that there were divers shrewd appearances, and that a narrow search of those places could prejudge no man that was innocent, he at last plainly resolved them, that either must all the parts of those romes be narrowly searched, and no possibility of danger left unexamined, or else he and they all must resolve not to meddle in it at all, but plainly to goe the next day to the Parliament, and leave the successe to Fortune; which he beleeved they would be loth to take upon their consciences: for in such a case as this, an halfe doing was worse than no doing at all. Whereupon it was at last concluded, That nothing should bee left unsearched in those houses: and yet for the better colour and stay of rumour, in case nothing were found, it was thought meet, that upon a pretence of Whyneards milling some of the Kings stuffe or hangings which he had in keeping all these romes should be narrowly ripped for them. And to this purpose was Sir Thomas Knevet (a Gentleman of his Majesties privy Chamber) imployed, being a Justice of Peace in Westminster, and one, of whose ancient fidelity both the late Queen and our now Soveraigne have had large proofe: who, according to the trust committed unto him, went about the midnight next after to the Parliament house, accompanied with such a small number as was fit for that errand. But before his entry into the house, finding Thomas Percies alledged man standing without the doores, his clothes and boates on at so dead a time of the night, he resolved to apprehend him, as he did, and afterward went forward to the searching of the house: where after he had caused to be overturned some of the billets and coales, he first found one of the small barrels of powder, and after all the rest, to the number of thirty five barrels, great and small. And thereafter searching the fellow whom he had taken, found three matches, and all other instruments fit for blowing up the Powder, ready upon him, which made him instantly confesse his own guiltinesse, declaring also unto him, That if he had happened to be within the house when he tooke him, as hee was immediatly before (at the ending of his worke) he would not have failed to have blowne him up, house and all.

Thus after Sir Thomas had caused the wretch to be surely bound, and well guarded by the company he had brought with him, he himselfe returned back to the Kings Palace, and gave warning of his successe to the Lord Chamberlaine, and Earle of Salisbury; who immediatly warning

Disputation about the manner of the further search.

Agreed that the search should be under colour of seeking for Wardrobe stuffe milled by Whyneard

Faux found at midnight without the house.

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ning the rest of the Counsell that lay in the house, as soone as they could get themselves ready, came with their fellow Counsellors to the Kings Bed chamber, being at that time neere foure of the clock in the morning. And at the first entry of the Kings chamber doore, the Lord Chamberlaine, being not any longer able to conceale his joy for the preventing of so great a danger, told the King in a confused haste, that all was found and discovered, and the Traitor in hands and fast bound.

Then order being first taken for sending for the rest of the Counsell that lay in the towne, the prisoner himselfe was brought into the house, where in respect of the strangenesse of the accident, no man was staid from the sight or speaking with him. And within a while after the Counsell did examine him; who seeming to put on a Romane resolution, did both to the Counsell and to every other person that spake with him that day, appeare so constant and setled upon his grounds, as wee all thought we had found some new Mutius Scevola borne in England; for notwithstanding the horror of the fact, the guilt of his conscience, his sudden surprising, the terror which should have been stricken in him by comming into the presence of so grave a Counsell, and the restlesse and confused questions that every man all that day did vexe him with; yet was his countenance so far from being dejected, as he often smiled in scornfull manner, not only avowing the fact, but repenting only, with the said Scevola, his failing in the execution thereof, whereof he said the Devill and not God was the discoverer; answering quickly to every mans objection, scoffing at any idle questions which were propounded to him, and jesting at such as he thought had no authority to examine him.

All that day could the Counsell get nothing out of him touching his complices, refusing to answer to any such questions as he thought might discover the plot, and laying all the blame upon himself; whereunto he said he was moved only for religion and conscience sake, denying the King to be his lawfull Soveraigne, or the annointed of God, in respect he was an heretique; and giving himselfe no other name then John Johnson, servant to Thomas Percy. But the next morning being carried to the Tower of London, he did not there remaine above two or three daies, being twice or thrice in that space re-examined, and the rack only offered and shewed unto him, when the maske of his Romane fortitude did visibly begin to weare and slide off his face; and then did he begin to confesse part of the truth, and thereafter to open the whole matter, as doth appeare by his depositions immediatly following.

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¶ *The true copy of the declaration of Guido Fawkes, taken in the presence of the Counsellors whose names are underwritten.*

I Confesse, that a practise in generall was first broken unto me against his Majesty, for reliefe of the Catholique cause, and not invented or propounded by my selfe. And this was first propounded unto me about Easter last was twelve moneth, beyond the Seas, in the Low-Countries of the Archdukes obedience, by Thomas Winter, who came thereupon with me into England, and there we imparted our purpose to three other Gentlemen more, namely, Robert Catesby, Thomas Percy, and John Wright: who all five consulting together of the meanes how to execute the same, and taking a vow among our selves for secrecy (which vow was this, You shall sweare by the blessed Trinity, and by the Sacrament you now purpose to receive, never to disclose, directly or indirectly, by word or circumstance, the matter that shall be proposed to you to keep secret; nor desist from the execution thereof untill the rest shall give you leave: after which, being confessed, and receiving absolution, the foresaid mentioned received the Sacrament thereupon, by the hands of Gerrard the Jesuite there present) Catesby propounded to have it performed by Gun-powder, and by making a Mine under the upper house of Parliament: Which place wee made choise of the rather, because Religion having been unjustly suppressed there, it was fittest that justice and punishment should be executed there.

This being resolved amongst us, Thomas Percy hired a house at Westminster for that purpose, neere adjoyning to the Parliament house, and there we began to make our Mine about the 11. of December, 1604.

The five that first entred into the worke were Thomas Percy, Robert Catesby, Thomas Winter, John Wright, and my selfe: and some after we tooke unto us Christopher Wright, having sworne him also, and taken the Sacrament for secrecy.

When we came to the very foundation of the wall of the house, which was about three yards thick, and found it a matter of great difficulty, we tooke unto us another Gentleman, Robert Winter, in like manner with oath and Sacrament as aforesaid.

It was about Christmasse when we brought our Mine unto the wall, and about Candlemasse we had wrought the wall halfe through; and whilest they were in working I stood as sentinel to descry any man that came neere, whereof I gave them warning, and so they ceased untill I gave notice againe to proceed.

All we seven lay in the house, having shot and powder, being resolved to die in that place, before we should yeeld or be taken.

As they were working upon the wall, they heard a rushing in a cellar of removing of Coles, whereupon we feared we had been discovered, and they sent me to goe to the cellar; who finding the Coles were a selling, and that the cellar was to be let, viewing the commodity thereof for our purpose, Percy went and hired the same for yeerely rent.

We had before this provided and brought into the house twenty barrels of Powder, which we removed into the Cellar, and covered the same with billets and fagots, which were provided for that purpose.

About Easter, the Parliament being prorogued till October next, we dispersed our selves, and I retired into the Low-Countries, by advice and direction of the rest, as well to acquaint Owen with the particulars of the plot, as also lest by my longer stay I might have growne suspitious, and so have come in question.

In the mean time Percy having the key of the cellar, laid in more powder and wood into it. I returned about the beginning of September next, and then receiving the key again of M. Percy, we brought in more powder and billets to cover the same againe, and so I went for a time into the Countrey till the thirtieth of October.

It was further resolved amongst us, that the same day that this act should have been performed, some other of our Confederates should have surprised the person of the Lady Elizabeth the Kings eldest Daughter, who was kept in Warwickshire at the Lord Harringtons house, and presently

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Concerning Duke Charles the Kings second son, we had sundry consultations how to seize on his person. But because we found no meanes how to compasse it (the Duke being kept neere London, where we had not forces enough) wee resolved to serve our turne with the Lady Elizabeth.

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¶ The names of other principall persons, that were made privy afterwards to this horrible conspiracy.

*Everard Digby Knight.*
*Ambrose Rookewood.*
*Francis Tresham.*
*Iohn Grant.*
*Robert Reyes.*

Commissioners.

| | |
|---|---|
| *Notingham.* | *Worcester.* |
| *Suffolke.* | *Devonshire.* |
| *Northampton.* | *Salisbury.* |
| *Marre.* | *Dunbar.* |

*Popham.*

*Edw. Coke.*
*W. Waad.*

¶ And in regard that before this discourse could be ready to go to the Presse, Thomas Winter being apprehended and brought to the Tower, made a confession in substance agreeing with this former of Fawkes, only larger in some circumstances: I have thought good to insert the same likewise in this place, for the further clearing of the matter, and greater benefit of the Reader.

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¶ *Thomas Winters confession, taken the three and twentieth of November, in the yeare 1605. in the presence of the Counsellors, whose names are under-written.*

My most honourable Lords,

NOt out of hope to obtaine pardon; for speaking of my temporall part, I may say, The fault is greater then can be forgiven; nor affecting here the title of a good subject; for I must redeeme my Countrey from as great a danger, as I have hazarded the bringing of her into, before I can purchase any such opinion: only at your honors command I will briefly set downe mine owne accusation, and how far I have proceeded in this businesse, which I shall the faithfullier doe, since I see such courses are not pleasing to Almighty God, and that all, or the most materiall parts have been already confessed.

I remained with my brother in the country from Allhallon-tide untill the beginning of Lent, in the yeare of our Lord 1602. the first yeare of the Kings reigne; about which time Master Catesby sent thither, intreating me to come to London, where he and other my friends would bee glad to see me. I desired him to excuse me: for I found my selfe not very well disposed; and (which had happened never to me before) returned the messenger without my company. Shortly, I received another Letter, in any wise to come. At the second summons I presently came up, and found him with Master John Wright at Lambeth, where he brake with me, how necessary it was not to forsake our Countrey (for he knew then I had a resolution to goe over) but to deliver her from the servitude in which she remained, or at least to assist her with our uttermost endeavours. I answered, that I had often hazarded my life upon far lighter termes, and now would not refuse any good occasion, wherein I might doe service to the Catholique cause; but for my selfe I knew no meane probable to succeed. Hee said that he had bethought him of a way at one instant to deliver us from all our bonds, and without any forraine help to replant againe the Catholique Religion; and withall told me in a word, It was to blow up the Parliament house with Gunpowder; for, said he, in that place have they done us all the mischiefe, and perchance God hath designed that place for their punishment. I wondered at the strangenesse of the conceit, and told him, that true it was, this strake at the roote, and would breed a confusion fit to beget new alterations: but if it should not take effect, (as most of this nature miscarried) the scandall would be so great which Catholique Religion might hereby sustaine, as not only our enemies, but our friends also would with good reason condemne us. Hee told me, The nature of the disease required so sharpe a remedy, and asked me if I would give my consent. I told him, yes, in this or what else soever, if he resolved upon it, I would venture my life. But I proposed many difficulties, as want of an house, and of one to carry the Mine, noise in the working, and such like. His answer was, Let us give an attempt, and where it faileth, passe no further. But first, quoth he, because we will leave no peaceable and quiet way untryed, you shall goe over and informe the Constable of the state of the Catholikes here in England, intreating him to solicite his Majesty at his comming hither, that the penall Lawes may be recalled, and we admitted into the ranke of his other subjects; withall, you may bring over some confident Gentleman, such as you shall understand best able for this businesse, and named unto me Master Fawkes. Shortly after I passed the Sea, and found the Constable at Berghen neere Dunkirke, where by help of Master Owen I delivered my message. Whose answer was, that he had strict command from his Master, to doe all good offices for the Catholiques, and for his owne part he thought himselfe bound in conscience so to doe, and that no good occasion should be omitted, but spake to him nothing of this matter.

Returning to Dunkirk with Master Owen, we had speech whether he thought the Constable would faithfully help us, or no. He said, he believed nothing lesse, and that they sought only their owne ends, holding small account of Catholikes. I told him that there were many Gentlemen in England, who would not forsake their Countrey untill they had tryed their uttermost, and rather venture their lives, then forsake her in this misery. And to adde one more to our number, as a fit man both for counsell and execution

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of whatsoever we should resolve, we wished for Mr. Fawkes, whom I had heard good commendations of; hee told me the Gentleman deserved no lesse, but was at Bruxells, and that if he came not, as happily he might, before my departure, he would send him shortly after into England. I went soone after to Ostend, where Sir William Stanley as then was not, but came two daies after. I remained with him three or foure daies, in which time I asked him if the Catholikes in England should doe any thing to help themselves, whether hee thought the Archduke would second them? hee answered, no: for all those parts were so desirous of peace with England, as they would endure no speech of other enterpolle; neither were it fit, said he, to set any project afoot now the peace is upon concluding. I told him there was no such resolution, and so fell to discourse of other matters, untill I came to speake of Walter Fawkes, whose company I wished over into England. I asked of his sufficiency in the warres, and told him we should need such as he if occasion required; he gave very good commendations of him. And as we were thus discoursing, and I ready to depart from Newport, and taking my leave of Sir William, Walter Fawkes came into our company, newly returned, and saluted us. This is the Gentleman, said Sir William, that we wished for, and so we embraced againe. I told him some good friends of his wished his company in England, and that if he pleased to come to Dunkirke, we would have further conference, whither I was then going: so taking my leave of them both, I departed. About two daies after came Walter Fawkes to Dunkirke, where I told him that we were upon a resolution to do somewhat with England, if the peace with Spaine helped us not, but had as yet resolved upon nothing, such of the like talk we passed at Graveling, where I lay for a winde, and when it served came both in one passage to Greenwich, neere which place we take a paire of Oares, and so came up to London, and came to Walter Catesby whom we found in his lodging; hee welcommed us into England, and asked me what newes from the Constable. I told him good words, but I feared the deeds would not answer. This was the beginning of Easter Terme, and about the middest of the same Terme (whether sent for by Walter Catesby, or upon some businesse of his own) up came Walter Thomas Percy. The first word he spoke (after he came into our company) was, shall we adventure (Gentlemen) treason, and never doe any thing? Walter Catesby tooke him aside, and had speech about somewhat to be done, so as first we might all take an oath of secrecy, which we resolved within two or three days to do, so as there we met behind Saint Clements, Walter Catesby, Walter Percy, Walter Wright, Walter Guy Fawkes, and my selfe; and having upon a Primer given each other the oath of secrecy, in a Chamber where no other body was, wee went after into the next roome, and heard masse, and received the blessed sacrament upon the same. Then did Walter Catesby disclose to Walter Percy, and I together with Jacke Wright, tell to Walter Fawkes the businesse for which we take this oath, which they both approved. And then was matter Percy sent to take the house which matter Catesby in mine absence had learned did belong to one Ferris, which with some difficulty in the end hee obtained, and became as Ferris before was, Tenant to Whynniard. Walter Fawkes undertooke the name of Walter Perries man, calling himselfe Johnson, because his name was the most unknowne, and received the keyes of the house, untill we heard that the Parliament was adjourned to the seventh of February. At which time we all departed severall wayes into the countrey, to meet againe at the beginning of Michaelmas terme. Before this time also it was thought convenient to have a house that might serve over to Walter Percies, where we might make provision of powder and wood for the mine, which being there in a night might easily be conveyed by boat to the house by the Parliament, because we there had to doe that many often going in and out. There was none first wee could devise so fit as Lambeth, where Walter Catesby often lay, and to be keeper thereof (by Walter Catesbies choise) we received into the number, keeper, as a trusty honest man: this was about a moneth before Michaelmas.

Some fortnight after towards the beginning of the Terme, Walter Fawkes and I came to Walter Catesby at Barnet-rolls, where we agreed that now was time to begin and set things in order for the mine. So Walter Fawkes went to London, and the next day sent for mee to come over to him; when I came, the cause was for that the Scottish Lords were appointed to sit in conference of the union in Walter Percies house. This hindered our beginning untill a fortnight before Christmas, by which time both Mr. Percy and Walter Wright were come to London, and wee against their comming had provided a good part of the powder; so as we all three entred with tooles fit to begin our worke, having provided our selves of Baked meats, the lesse to need sending abroad. We entred late in the night, and were never seene, save onely Walter Percies man, untill Christmas eve. In which time we wrought under a little entry to the wall of the Parliament house, and underpropped it, as we went, with wood.

Whilest we were together, we began to faldion our businesse, and discoursed what we should doe after this deed done. The first question was how we might escape the next heire: the Prince happily would be at the parliament with the King his Father, how should we then be able to come on the Duke? Then Walter Percy undertooke, that by his acquaintance, he, with another Gentleman, would enter the Chamber without suspition, and having some buyers others at severall doores to expect his coming, and two or three on horseback at the Court gate to receive him, he would undertake (the blow being given, untill which he would attend in the Princes chamber) to carry him safe away: for he supposed most of the Court would be absent, and such as were there, not suspecting, to unprovided for any such matter. For the Lady Elizabeth it were easie to surprise her in the countrey by drawing friends together at an huntingmatch the Lord Harringtons, and Mistris Walter Catesbies house, being not farre off, was a fit place for preparation.

The next was for money and horses, which if we could provide in any reasonable measure (having the heire apparent, and the first knowledge by foure or five daies) was doubtes sufficient.

Then what Lords we should save from the Parliament, which was first agreed in generall, as many as we could that were Catholiques, or so disposed; But after we determined to speake of particulars.

Next what forrain Princes we should acquaint with this before, or some while after. For this point we agreed, that first we could not enforce Princes to that secrecy, nor oblige them by oath, so to be secure of their promises: besides we knew not whether they will approve the project to allow it. And if they doe allow thereof, to prepare by force might beget suspition; and not to provide untill the businesse were acted, the same letter that carried newes of the thing done, might as well

Sir Edward Cooke knight at the araignment of Garnet addes further, that Catesby and Thomas Percy meeting together complained one to another of the Kings proceedings: and therefore the only way was to kill the King, which Percy himself would undertake to do. No Tom, said Catesby, thou shalt not so adventure thy selfe, there is a plot to our greater advantage, & then discovered to him the powder treason.



UMI

{ Anno } { 1605. }

intreat their helpe and furtherance. Spaine is too slow in his preparations to hope any good from in the first extremities, and France too neere and too dangerous, who with the shipping of Holland, we feared, of all the world might make away with us.

But while we were in the middle of these discourses, we heard that the Parliament should be anew adjourned untill after Michaelmas, upon which tidings we broke off both discourse and working untill after Christmas. About Candlemas we brought over in a boat the pouder, which wee had provided at Lambeth, and laid it in Master Percies house, because we were willing to have all our dangers in one place.

Wee wrought also another fortnight in the mine against the stone wall, which was very hard to beat through; at which time we called in Kit Wright; and neere to Easter, as we wrought the third time, opportunity was given to hire the cellar, in which we resolved to lay the pouder, and leave the mine.

Now by reason that the charge of maintaining us all so long together, besides the number of severall houses, which for severall uses had been hired, and buying of pouder, &c. had layne heavy on M. Catesby alone to support; it was necessary for him to call in some others to ease his charge, and to that end desired leave, that he, with Master Percy, and a third, whom they should call, might acquaint whom they thought fit and willing to the business; for many, said he, may be content that I should know, who it could not therefore that all the company should be acquainted with their names: to this we all agreed.

After this Master Fawkes laid into the cellar (which he had newly taken) a thousand of billets, and five hundred of fagots, and with that covered the pouder, because we might have the house free, to suffer any one to enter that would. Master Catesby wished us to consider, whether it were not now necessary to send Master Fawkes over, both to absent himselfe for a time, as also to acquaint Sir William Stanley, and Master Owen with this matter. Wee agreed that he should (provided that he gave it them with the same oth that we had taken it before) viz. to keep it secret from all the world. The reason why we desired Sir William Stanley should be acquainted herewith, was, to have him with us so soone as we could; And for Master Owen, he might hold good correspondency after with forraine Princes. So Master Fawks departed about Easter for Flanders, and returned the later end of August. He told me that when he arrived at Bussels, Sir William Stanley was not returned from Spain, so as he uttered the matter onely to Owen, who seemed well pleased with the businesse, but told him that surely Sir William would not be acquainted with any plot, as having businesse now a foot in the Court of England: but he himselfe would be alwayes ready to tell it him, and send him away so soone as it were done.

About this time did Master Percy and master Catesby meet at the Bathe, where they agreed, that the company being yet but few, M. Catesby should have the others authority to call in whom he thought best; by which authority hee called in after, Sir Everard Digby, though at what time I know not, and last of all Master Francis Tresham. The first promised, as I heard master Catesby say, fifteene hundred pounds; the second two thousand pounds; Master Percy himselfe promised all that he could get of the Earle of Northumberlands rents, which was about foure thousand pounds, and to provide many galloping horses to the number of ten.

Meane while Master Fawkes and myselfe alone bought some new pouder, as suspecting the first to be danke, and conveyed it into the cellar, and set it in order as we resolved it should stand.

Then was the parliament anew prorogued untill the fifth of November, so as we all went down untill some ten daies before, when Master Catesby came up with Master Fawkes to an house by Enfield Chace called White Webs, whither I came to them, and Master Catesby willed me to enquire whither the young Prince came to the Parliament: I told him that I heard that his grace would not be there. Then must we have our horses, said Master Catesby, beyond the water, and provision of more company to surprise the Prince, and leave the Duke alone.

Two dayes after being Sunday at night, in came one to my Chamber, and told me that a letter had been given to my Lord Mounteegle to this effect, That he wished his Lordships absence from the Parliament, because a blow would there be given; which letter he presently carried to my Lord of Salisbury.

On the morrow I went to White-Webs, and told it Master Catesby, alluring him withall that the matter was discloled, and willing him in any case to forsake his countrey. He told me he would see further as yet, and resolved to send M. Fawkes to try the uttermost, protesting that if it were his case, he would try the same adventure.

On Wednesday Master Fawkes went and returned at night, of which we were very glad.

On Thursday I came to London, & on Friday M. Catesby, M. Tresham and I met at Barnet, where we questioned how this letter should be sent to my Lord Mountegle, but could not conceive; for M. Tresham mistrust it, whom we suspected.

On Saturday night I met Master Tresham againe in Lincolnes Inne walkes. Where he told such speeches, that my Lord of Salisbury should use to the King, as I gave it lost the second time, and repeated the same to Master Catesby, who hereupon was resolved to be gone, but staied to have Master Percy come up, whose consent herein we wanted. On Sunday Master Percy being dealt with to that end would needs abide the uttermost triall.

This suspition of all hands put us into such confusion, as Master Catesby resolved to goe downe into the countrey the Munday that Master Percy went to Syon, and Master Percy resolved to follow the same night, or early the next morning. About five of the clocke being Tuesday, came the younger Wright to my chamber, and told me that a Nobleman called the Lord Mountegle, saying, Arise, and come along to Esser house, for I am going to call up my Lord of Northumberland; saying withall, The matter is discovered. Goe backe Master Wright (quoth I) and learne what you can about Esser gate. Shortly he returned, and said, Surely all is lost: for Lepton is got on horseback at Esser doore: and as hee parted, he asked if their Lordships would have any more with him; and being answered no, is rode as fast up Fleetstreet as hee can ride. Goe you then (quoth I) to Master Percy, for sure it is for him they seeke, and bid him be gone, I will stay and see the uttermost. Then I went to the Court gates, and found them straightly garded, so as no body could enter. From thence I went downe towards the Parliament house, and in the middle of Kings street found the gard standing, that would not let me passe. And as I returned I heard one say, There is a Treason discovered, in which the King and the Lords should have been blowne up. So then I was fully satisfied that all was knowne, and went to the stable where my gelding stood, and rode into the Countrey. Master Catesby had appointed our

meeting

{ Anno } { 1605. }

meeting at Dunchurch, but I could not overtake them untill I came to my brothers, which was Wednesday night. On Thursday we took the armor at my Lord Windors, and went that night to one Stephen Littletons house, where the next day (being Friday) as I was early abroad to discover, my man came unto me, and said, That an heavy mischance had severed all the company; for that Walter Catesby, Walter Rookewood, & Walter Grant were burned with Gun-pouder, upon which sight the rest dispersed. Walter Littleton wished me to fly, and so would he. I told him I would first see the body of my friend, and bury him, whatsoever befel me. When I came I found Walter Catesby reasonable well, Walter Percy, both the Wrights, Walter Rookewood, and Walter Grant. I asked them what they resolved to doe: they answered, We mean here to die. I said againe, I would take such part as they did. About eleven of the clocke came the company to beset the house, and as I walked into the Court, I was shot into the shoulder, which lost me the use of mine arme: the next shot slew the elder Wright stricken dead, after him the younger Walter Wright, and then Ambrose Rookewood shot. Then said Walter Catesby to me (standing before the doore they were to enter) stand by mee Tom, and we will dye together. Sir, quoth I, I have lost the use of my right arme, and I feare that will cause me to be taken. So as we stood close together, Walter Catesby, Walter Percy, and my selfe, they two were shot (as farre as I could guesse, with one bullet) and then the company entred upon me, hurt me in the belly with a pike, and gave me other wounds, untill one came behind, and caught hold of both mine armes.

And so I rest mine yours &c.

## Commissioners.

*Nottingham.* *Worcester.*
*Suffolke.* *Devonshire.*
*Northampton.* *Salisbury.*
*Marre.* *Dunbar.*

*Popham.*

*Edw. Coke.*
*W. Waad.*

¶ The names of those that were first in the treason, and laboured in the Mine.

Esquires.

*Robert Catesby.*
*Robert Winter.*

Gentlemen.

*Thomas Percy.*
*Thomas Winter.*
*John Wright.*
*Christopher Wright.*
*Guido Fawkes.*

*And Bates Catesbies man.*

¶ Those that were made acquainted with it, though not personally labouring in the Mine, nor in the Cellar.

*Everard Digby, Knight.*

Esquires.

*Ambrose Rookewood.*
*Francis Tresham.*
*John Grant, Gentleman.*
*Robert Keyes.*

BVt here let us leave Fawkes in a lodging fit for such a guest, and taking time to advise upon his conscience, and turne our selves to that part of the history, which concernes the fortune of the rest of his partakers in that abhominable Treason. The newes was no sooner spread abroad that morning, which was upon a Tuesday, the fifth of November, and the first day designed for that session of Parliament; The newes, I say, of this so strange and unlooked for accident was no sooner divulged, but some of these conspirators, namely, Winter & the two brothers the Wrights thought it high time for them to hasten out of the Towne, (for Catesby was gon the night before, and Percy at some of the clocke in the morning the same day of the discovery) and all of them held their course, with more haste then good speed, to Warwicke shire toward Coventry, where the next day morning being Wednesday, and about the same houre that Fawkes was taken in Westminster, one Grant a Gentleman having associated unto himselfe others of his opinion, all violent Papists and strong Recusants, came to a stable of one Beacke a rider of great horses, and having violently broken up the same, carried away with them all the great horses that were therein, to the number of seven or eight, belonging to divers noblemen and gentlemen of that country, who held not them unto the riders hands to be made sure for their service. And so both that company of them which fled out of Lancaster, as also Grant and his complices met all together at Dunchurch at Sir Everard Digby his lodging the Tuesday at night, after the discovery of this treacherous attempt: the which Digby had like wise for his part appointed a match of hunting to have been hunted the next day, which was Wednesday, though his mind was bent upon a far other manner of hunting, more bent upon the blood of reasonable men then brute beasts.

The taking of the horses out of the stable at Warwicke by Grant and others.

The hunting match appointed by Sir Everard Digby.

This company and hellish society thus combined, finding their purpose discovered, and their treachery prevented, did resolve to run a desperate course, and since they could not prevaile how to procure a blow, to practise by a publique rebellion either to attaine to their intents, or at least to save themselves by the power of others. And therefore gathering all the company they could unto them, and pretending the quarrell of Religion, having intercepted such provision of armour, horses, and monies, as the time could permit, thought by running up and downe this countrey, both to augment their forces and encrease their number (dreaming to themselves that they had the fortune of a Snow-ball, which being little at the first, and tumbling down from a great hill grosseth to a great quantity, by increasing it selfe with the same) that it meeteth by the way: and also that they beginning first this brave shew in one part of the countrey, should by their hope and example stirre up and encourage the rest of their religion in other parts of England to rise, as they had don there. But when

The taking of the house at Holbeach.

Anno 1605.

Their number never above fourescore.

they had gathered their force to the greatest, they came not to the number of fourescore, and yet were they troubled all the houres of the day to keep and contain their own servants from stealing from them; who (notwithstanding all their care) daily left them, being farre inferiour to Gedeons host in number, but far more in faith or justnesse of quarrell.

And so after that this Catholique troup had wandered a while through Warwicke shire to Worcester shire, and from thence to the edge and borders of Stafford shire, this gallantly armed band had not the hony at the last to bee beaten with the Kings Lieutenant or extraordinary Commissioners sent down for the purpose, but only by the ordinary Sheriffe of Worcester shire were they all beaten, killed, taken, and dispersed. Wherein ye have to note this following circumstance so admirable, and so vively displaying the greatnesse of Gods justice, as it could not be concealed without betraying in a manner the glory due to the Almighty for the same.

Their flight.

Although divers of the Kings Proclamations were posted downe after these Traitors with all the speed possible, declaring the odiousnesse of that bloudy attempt, the necessity to have had Percy preserved alive, if it had bin possible, and the assembly together of that damned crew, now no more secret conspirators, but open and avowed rebels; yet the farre distance of the way (which was above an hundred miles) together with the extreame deepnesse thereof, joyned also with the shortnesse of the day, was the cause that the hearty and loving affections of the Kings good subjects in those parts prevented the speed of his Proclamations. For on the third day after the flying downe of these rebels, which was on the Fryday next after the discovery of the plot, they were most of them all surprised by the Sheriffe of Worcester shire at Holbeach, about the none of the day, and that in manner following.

Overtaken at Holbeach, in Staffordshire, in Mr. Littletons house.

Grant, of whom I have made mention before, for taking the great horses, who had not all the preceding time stirred from his owne house till the next morning after the attempt should have bæn put in execution, he then laying his account without his Host (as the Proverbe is) that their plot had, without failing, received the day before their hoped for successe, take, or rather, stole out their holes (as I said before) for enabling him; and so many of that soule-selle society that had still remained in the countrey nære about him, to make a sudden surprise upon the Kings elder daughter, the Lady Elizabeth, having her residence nære to that place at the Lord Harringtons house; whom they thought to have used for the colour of their treacherous designe (his Majesty her Father, her Mother, and male Children being all destroyed above.) And to this purpose also had that Nimrod Digby provided his hunting match against the same time, that numbers of people being flocked together upon the pretence thereof, they might the easilier have brought to passe the sudden surprise of her person.

Grants attempt to surprise the Lady Elizabeth.

Now the violent taking away of those horses long before day, did seeme to be so great a riot in the eies of the common people, that knew of no greater mystery: And the bold attempting thereof did ingender such a suspition of some following rebellion in the hearts of the wiser sort, as both great and small began to stirre and arme themselves, upon this unlooked for accident. Among whom sir Fulke Grevill the elder, knight, as became one both so antient in yeares, and good reputation, and by his office being deputy Lieutenant of Warwicke shire, though unable in his body, yet by the zeale and true fervencie of his minde, did first apprehend this forefand riot to be nothing but the sparkles and sure indices of a following rebellion; whereupon both stoutly and honestly he tooke order to get into his owne hands the munition and armour of all such Gentlemen about him, as were either absent from their owne houses, or in doubtfull guard; And also sent such direction to the Townes about him, as thereupon did follow the striking of Winter by a poore Smith, who had likewise been taken by these vulgar people, but that he was rescued by the rest of his company; who perceiving that the country before them had notice of them, hastened away with losse in their owne sight, sixteene of their followers being taken by the townesmen, and sent presently to the Sheriffe at Warwicke, and from thence to London.

But before twelve or sixteene houres past, Catesby, Percy, the Wintets, Wrights, Rookwood, and the rest bringing them the assurance that their maine plot was failed and betrayed, whereupon they had builded the golden mountaines of their glorious hopes: They then tooke their last desperate resolution to flocke together in a troupe, and wander, as they did, for the reasons aforetold. But as upon the one part, the zealous duty to their God and their Soveraigne was so deeply imprinted in the hearts of all the meanest and purest sort of the people (although then knowing of no further mystery then such publique misbehaviours as their owne eyes taught them) as notwithstanding all their faire shewes, and pretence of their Catholique cause, no creature, man or woman through all the countrey, would once so much as give them willingly a cup of drinke, or any sort of comfort or support, but with execrations detested them: So on the other part, the Sheriffes of the shires, wherethrough they wandred, convening their people with all speed possible, hunted as hotly after them, as the evilnesse of the way, and the unprovidednesse of their people upon that sudden could permit them. And so at last after Sir Richard Verney, Sheriffe of Warwickeshire, had carefully and straightly bin in chase of them to the confines of his County, part of the meaner sort being also apprehended by him; Sir Richard Walsh Sheriffe of Worcester shire did likewise dutifully and hotly pursue them through his shire; And having gotten sure tryall of their taking harbour at the house above named, he did send trumpeters and messengers to them, commanding them in the Kings name to render unto him his Majesties Minister; and knowing no more at that time of their guilt then was publikely visible, did promise upon their dutifull and obedient rendring unto him, to intercede at the Kings hand for the sparing of their lives: Who received only from them this scornfull answer (they being better witnesses to themselves, of their inward evill consciences.) That he had need of better assistance, then of those few numbers that were with him, before he could be able to command or controll them.

But here fell the wondrous worke of Gods Justice, that while this message passed between the sheriffe and them, the sheriffes zeale his peoples zeale being justly kindled and augmented by their arrogant answer, and so they preparing themselves to give a furious assault; and the other party making themselves ready within the house to performe their promise by a defence as resolute; It pleased God that in the mending of the fire in their chamber, one small sparcke should flee out, and light among lesse then two pound weight of pouder, which was drying a little from the chimny; which being thereby blowne up, so maimed the faces of some of the principall rebels, the hands and sides of others of them (blowing up with it also a great bag full of pouder, which notwithstanding

The prepartion to assault the house.

never

§ Anno 1620. §

never toke fire) as they were not only disabled and discouraged hereby from any further resistance, in respect Catesby himselfe, Rookwood, Grant, and divers others of greatest account among them were thereby made unable for defence; but also wonderfully strucken with amazement in their guilty consciences, calling to memory how God had justly punished them with that same instrument which they should have used for the effectuating of so great a sin, according to the old Latine saying, In quo peccamus, in eodem plectimur: as they presently (see the wonderfull power of Gods Justice upon guilty consciences) did all fall downe upon their knees, praying God to pardon them for their bloody enterprise: and thereafter giving over any further debate, opened the gate, suffered the Sheriffes people to rush in furiously among them, and desperately sought their own present destruction; the three specials of them joyning backes together, Catesby, Percy, and Winter, whereof two with one shot, Catesby and Percy were slaine, and the third, Winter, taken and saved alive.

Catesby, who was the first Inventer of this treason in generall, and of the manner of working the same by powder, in special, himselfe now first maimed with the blowing up of powder, and next he and Percy both killed with one shot proceeding from powder.

And thus these resolute and high aspiring Catholiques, who dreamed of no lesse then the destruction of Kings and Kingdomes, and promised to themselves no lower estate then the government of great and ancient Monarchies, were miserably defeated and quite overthrowne in an instant; falling in the pit which they had prepared for others, and so fulfilling that sentence which his Majesty did in a manner prophecy of them in his Oration to the Parliament; some presently slaine, others deadly wounded, strippped of their clothes, left lying miserably naked, and so dying rather of cold, than of the danger of their wounds: and the rest that either were whole, or but lightly hurt, taken and led prisoners by the Sheriffe; the ordinary Minister of Justice, to the Gaole, the ordinary place even of the basest malefactors, where they remained till their sending up to London, being met with a huge confluence of people of all sorts, desirous to see them as the rarest sort of Monsters; soles to laugh at them, women and children to wonder, all the common people to gaze, the wiser sort to satisfie their curiosity in seeing the outward cases of so unheard of a villany; and generally all sorts of people to satiate and fill their eyes with the sight of them, whom in their hearts they so far admired and detested: serving so for a fearefull and publique spectacle of Gods fierce wrath and just indignation.

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## ¶ Anno III. Iacobi Regis.

### *An Act for a publique thankesgiving to Almighty God, every yeare, on the fifth day of November.*

FOrasmuch as Almighty God hath in all ages shewed his power and mercy, in the miraculous and gracious deliverance of his Church, and in the protection of religious Kings and States, and that no nation of the earth hath been blessed with greater benefits then this kingdome now enjoyeth, having the true and free profession of the Gospell under our most soveraigne Lord King James, the most great, learned, and religious King that ever raigned therein, enriched with a most hopefull and plentifull progeny, proceeding out of his royall loynes, promising continuance of this happinesse and profession to all posterity: the which many malignant and debilitie Papists, Jesuites, and Seminary Priests much envying and fearing, conspired most horribly, when the Kings most excellent Majesty, the Queene, the Prince, and all the Lords spirituall and temporall, and Commons should have been assembled in the upper house of Parliament, upon the fifth day of November, in the yeare of our Lord 1605. suddenly to have blowne up the said whole house with Gun-powder; an invention so inhumane, barbarous, and cruell, as the like was never before heard of, as was (as some of the principall conspirators confesse) purposely devised and concluded to be done in the said house, that where sundry necessary and religious Lawes for preservation of the Church and State were made, which they falsely and slanderously terme cruell Lawes enacted against them and their religion, both place and persons should be all destroyed and blowne up at once, which would have turned to the utter ruine of this whole kingdome, had it not pleased Almighty God, by inspiring the Kings most excellent Majestie with a Divine spirit, to interpret some darke phrases of a letter shewed to his Majestie, above and beyond all ordinary construction, thereby miraculously discovering this hidden Treason, not many houres before the apointed time for the execution thereof: Wherefore the Kings most excellent Majestie, the Lords spirituall and temporall, and all his Majesties faithfull and loving subjects do most justly acknowledge this great and infinite blessing to have proceeded meerly from God his great mercy, and to his most holy name doe ascribe all honor, glory, and praise. And to the end this unfeigned thankfulnesse may never be forgotten, but be had in a perpetuall remembrance, that all ages to come may yeeld praises to his Divine Majesty for the same, and have in memory this joyfull day of deliverance:

Be it therefore enacted by the Kings most excellent Majestie, the Lords spirituall and temporall, and the Commons in this present Parliament assembled, and by the authority of the same, That all and singular Ministers in every Cathedrall and Parish Church, or other usuall place for Common prayer within this Realm of England and the dominions of the same, shall alwaies upon the fifth day of November say Morning prayer, and give unto Almighty God thankes for this most happy Deliverance: and that all and every person and persons inhabiting within this realme of England and the dominions of the same, shall alwaies upon that day diligently and faithfully resort to the Parish Church or Chappell where the said morning Prayer, Preaching, or other service of God shall be used, and there to abide orderly and soberly during the time of the said prayers, preaching, or other service of God there to be used and ministred.

And because all and every person may be put in minde of this duty, and be the better prepared to the said holy service, Be it enacted by authority aforesaid, that every Minister shall give warning to his Parishioners publiquely in the Church at morning Prayer, the Sunday before every such fifth day of November, for the due observation of the said day. And that after morning Prayer, or preaching on the said fifth day of November, they reade distinctly and plainly this present Act.

God save the King.

¶ *A Prayer*

Anno 1611.

¶ *A Prayer and Thankesgiving for the happy deliverance of his Majesty, the Queene, the Prince, and the States of Parliament, &c.*

ALmighty God, who hast in all ages shewed thy power and mercy, in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings, and States professing thy holy and eternall truth, against the wicked conspiracies, and malicious practises of all the enemies thereof: we yeeld unto thee from the very ground of our hearts all possible praise and thankes for thy wonderfull and mighty deliverance of our gracious Soveraigne K. James, the Queen, the Prince, and all the royall branches, with the nobility, clergy, and commons of this realme, assembled together at this present in Parliament, by popish treachery appointed as sheep to the slaughter, and that in most barbarous and savage maner, no age yeelding example of the like cruelty intended towards the Lords annointed and his people. Can this thy godnesse, O Lord, be forgotten, worthy to be written in a pillar of Marble, that we may ever remember to praise thee for the same, as the fact is worthy a lasting monument, that all posterity may learn to detest it? From this unnaturall conspiracy, not our merit, but thy mercy, not our foresight, but thy providence hath delivered us, not our love to thee, but thy love to thine annointed servant, and thy poore Church, with whom thou hast promised to be present to the end of the world. And therefore not unto us, not unto us Lord, but to thy name be ascribed all honor and glory in all Churches of the saints, throughout all generations: for thou Lord hast discovered the traines of death, Thou hast broken them and we are delivered. Be thou still our mighty protector, and scatter our cruell enemies which delight in blood: infatuate their counsell, and roote out that Babilonish and Antichristian sect, which lay with Jerusalem, Wedded with it, dwelte with it, even to the ground. And to that end strengthen the hands of our gracious King, the Nobles and Magistrates of the land with judgement and justice to cut off these workers of iniquity (whose religion is rebellion, whose faith is faction, whose practise is murthering of soules and bodies) and cast them out of the confines and limits of this kingdome, that they may never prevaile against us, and triumph in the ruine of thy Church: and give us grace by true and serious repentance to avert these and the like judgements from us. This, Lord, we earnestly crave at thy mercifull hands, together with the continuance of thy powerfull protection over our dread Soveraign, the whole Church, and these Realms, and the speedy confusion of our implacable enemies, and that for thy deare Sons sake, our only Mediatour and Advocate, Amen.

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¶ *Franco di Franco, an Italian made away in secret in the City of Vilne.*

IN the yeare 1611. on the day which the papists call the feast of God, a young man of six and twenty yeares old, being miraculously called unto the knowledge of the Gospel, was by certain Italians led through a Church where masse was to be sung, and being urged to shew how he liked it, began to refute their Idolatry with great zeale, admonishing the people there present, not to suffer themselves to be so seduced by the pompous splendor of such vaine superstitions: Telling them, That that God which the Priest held up was no God, as those seducers made them beleeve, but a meere Idoll, seeing it was not able to remove it selfe from one place to another unlesse it were borne. Jesus Christ the Son of God our Saviour is to be sought, saith he, at the right hand of God the Father Almighty. This young man was forthwith compassed about with an innumerable company of people, who buffeting him often on the face, and spurning him with their feete, haled him thence into the common Gaole of the City.

After many dates the Bishop with two or three other Lords, calling him before them, asked him if the heretiques had not perswaded him to use such words as he had spoken: also whether he had not a resolution to kill the Queene, or her son the King, or the Bishop of Vilne? The prisoner wisely and resolutely answered, That no man had set him awoorke to doe it, but only the zeale he had of Gods glory, his conscience provoking him thereto; holding it impossible for him any longer to suffer that men should attribute that honour to a dead Idoll, which is only due to Jesus Christ his Saviour.

As touching their other demand, his answere was, that Christian Religion teacheth us not to murther men, as Papists have hitherto done in France, England, in the Low-Countries, and elsewhere, as histories doe daily shew. The prisoner also admonished the Bishop of Vilne to forsake all Idolatry, to preach Gods truth and verity, and cease to bewitch the poore people with humane inventions: moreover this faithfull witnesse did with much vehemency and constancy maintaine the truth of God, that the Bishop of Vilne drove out of his Hall his servants and such as came in there to heare him. But he got little by it, for as they went here and there in the City, they told it abroad, how in all their lives they never heard man speake with that courage and boldnesse of divine things to so good purpose, as this young man had done.

Not long after he was againe brought before the same Judges, and questioned as before: but in stead of yeelding, he hardened his face against the impudency of his adversaries. They purposing to quaile this his magnanimity, caused him to feele the torture. When he had suffered the utmost of their cruelty, he was so far off from abjuring the truth, that on the contrary his confession discovered in him a greater resolution then ever before, being desirous and desiring himselfe ready prest to receive the Crowne of Martyrdome.

To be short, the last of June 1611. which was the same day twelve moneth 1610. where in the City of Vilne being the capitall City of the great Duchesse of Lithuany, at eight of the clock in the morning there happened as terrible a fire as hath been heard of, at the house in which the said Bishops had a great company of Jesuites there living in residence: the fire was so vehement, that within the space of seven houres it devoured five thousand five hundred and fourteene houses; which fell out as the Jesuites imagined, because they shared the Heretiques spoyle. Whereupon the Bishop of Vilne was cruelly butchered there by the enemies of the Gospel, not in a publike place, nor by day, whereas he justly required the same at the hands of his Judges: but privately in the night, in a place walled about, next to the Governors house. Before they put him to death, he was cruelly tortured, and then bound by the Executioner to a post, where they drew out his tongue

Anno 1595. tongue under his chinne; which done, cutting off his head, his body being divided into foure quarters, was carried the next day through the City upon ſo many poles.

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¶ *An hiſtory of three Engliſhmen put to death at Rome.*

THree Engliſh men meeting together entered into a conference concerning the ſtate of the Church at that time, complaining that the zeale of Gods glory was wonderfully cooled among men, yea and that even thoſe of the religion were growne but too worldly wiſe; that ſatan by little was ſowing the ſeeds of Atheiſme every where, by rocking men aſleep in the cradle of ſecurity: whereupon having in humble manner commended themſelves into the hands of God, they determined to take their voyage to Rome, and there to encounter with the adverſary of Chriſt. Thither they came, and after a few dates two of them behaving themſelves modeſtly, did in ſecret manifeſt to ſome there the truth of the Goſpell, who being betrayed were impriſoned and put to death without any further adoe.

The third, having reſolved to act his part in publique, gave over himſelfe to ſuffer all the extremities the wit of man could invent. It came to paſſe one day that this man, eſpying the Pope in the middeſt of his maſking devotion, ſtept quickly unto him, plucked the conſecrated Hoſt out of his hands, caſt it to the ground, trod it under foot, uttering invective ſpeeches againſt the Maſſe and Antichriſt. The people in a rage fell upon the Engliſhman; who, being altogether bruiſed with their fiſts and feet, ſaid, you hangman, finde out as many torments as you can, the hand of the Almighty will ſhew it ſelf the more gloriouſly. My ſoule is reſolved to vanquiſh death valiantly. He was forthwith bound and ſet upon an Aſſe, fire Torches were lighted, and from ſtreet to ſtreet the executioners bare them by him, burning therewith his face, mouth, and tongue firſt; for he had ſaid before to one of the tormentors, thou haſt no power over my ſoule, thou wretch, knoweſt thou not that God underſtands the voice of my ſecret thought and complaint. When the flames came overthwart his cheekes, he was heard to cry, Lord forgive theſe men, for they know not what they doe. After they had burned all his face, put out his eyes, ſcorched and roſted his body, in the end they conſumed it wholly to aſhes.

The learned author, who ſet forth this Hiſtory in a notable work of his, notes neither the yeare nor the names of theſe Engliſhmen. It ſhould ſeeme to be about the time of Pope Clement the eighth, in Anno 1595. for in his ample diſcourſe he mentions an old wiſe man le ſage veillard burned at Rome (after theſe Engliſh men) who before he went to the fire, ſpake with ſuch efficacy to his confeſſor ſent unto him (who alſo left him not till he yeelded up his ſpirit in the middeſt of the flames into the hands of Chriſt) that this confeſſor going the next day into the Pulpit, maintained the cauſe of the old wiſe man with ſuch boldneſſe and zeale, that all the audience hearing him attentively, without any reſiſtance, underſtood his meaning, and never accuſed the Preacher.

*An admirable Capuchin.*

But in Lent following, a Capuchin Fryer preaching before Pope Clement the eighth called him Antichriſt, and during that Lent ceaſed not to Preach the truth of the Goſpell, in the Chaires of peſtilence, under the robe and habit of a Liar, &c.

In the ſame work my author (ſaith our Hiſtorian) mentions another Italian preacher called M. Montalchin, who in deſcribing his Hiſtory hath theſe words: The Pope perceiving that by executing the Martyrs thus openly in the ſight of the people, inſtead of terrifying them, thereby many were the more encouraged, he reſolved with himſelfe thenceforward to conceale his open violence out of the ſight of the Sun, and to exerciſe it rather in the dark, and in the night ſeaſon. The inquiſitors, who had Montalchin in their hands, were preparing a way to murther him privily, according to the Popes intention.

It ſo fell out, that the Jaylour ſmelling the injuſtice which theſe reverend Fathers were deviſing againſt the poore priſoner, adventured to give him notice of it, to the end he making his peace with God might fit himſelfe for death. This experienced ſouldier of Jeſus Chriſt plotted a way under hand, by a ſpirituall wile, to catch the wiſe in their craftineſſe: faining therefore a repentance, he called for his judges, telling them he was now minded to revoke his errors, after they had pronounced ſentence againſt him, and would in the hearing of all recant what he had in publike maintained againſt the truth.

His Judges, beleeving he had ſpoken in good earneſt, promiſed him his life upon thoſe termes. Now that they might the rather ſatisfie their pride, they made known to every one the time and place appointed for his abjuration. All the city aſſembled together to take knowledge of this ſo unexpected a novelty. Montalchin was brought and placed on a ſcaffold for that purpoſe. He ſtood there in his ſhirt, holding in his hands two torches lighted: then ſilence being obtained, he began to ſpeake to the people as followeth.

Deare brethren and Children, I have a long time taught you ſuch a doctrine as hath troubled you. I am now brought hither to open my minde unto you. Montalchin is a ſinfull man and therefore may erre. But lend me your attention a while, and I will let you ſee the difference between both opinions: Three words (ſeul, ſeule, ſeulement) will ſerve to diſtinguiſh betweene falſhood and truth.

1 I have taught you that Chriſt is our only ſacrifice, our only prieſt, who only was once offered for us. But the Doctors teach the contrary, to wit, that the true body of Chriſt without bread is offered up for the living and for the dead, that the prieſts ought daily to offer up the naturall body of Chriſt really in the Maſſe.

2 I have taught that in taking the viſible ſignes in the Sacrament, we doe therein by faith only take the ſpirituall and heavenly bread of our ſoules.

The Doctors ſay, that Chriſts body is taken fleſh and blod into the mouth and belly of the communicant.

3 I have preached that Jeſus Chriſt is our only mediator, and that by him alone we have acceſſe unto the Father.

But the Doctors goe further, and will have us to come to the Virgin Mary, making her and all the Saints departed our Mediators and Interceſſors.

4 I have declared that we are juſtified only by faith in Jeſus Chriſt, and that the free mercy of God is the foundation of our ſalvation.

The Doctors would have us to help out faith and grace by good workes as meritorious cauſes of ſalvation.

5 You have heard me preach that Chriſt only gives grace; and that he alone pardons ſins.

They affirm that the Church hath a Cofferer Cheſt, of which the Pope keeps the keyes, whereinto are put the merits of ſaints, which he largely

diſtributed

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distributed abroad to such as will buy his pardons with money.

6 I have told you that the Canonicall bookes of the old and new Testament are the onely ground of our faith and salvation.

The Doctors adde thereto their unwritten veritties.

7 I have taught you that after this life ended there are only two places prepared for them to goe unto who die and depart out of this world; One, the place of joy and comfort, the other of torment.

The Doctors say, there are foure, viz. Paradise, Hell, Limbus, and Purgatory.

8 I have preached that the Pope is not a god on earth, but only a Bishop, and that only of one place, if he therein behave himselfe as a good Bishop ought to doe.

The Doctors make him Lord of the world, and the head of the visible Church.

9 Now O Christian brethren, Judge you of that which I have said, and see if you can discerne Truth from Error; Truth leads you to life, honour, and blessednesse; Error and lies to death and destruction.

We now either servants of Truth, or the slaves of Error. For my part I will cleave to the truth of the Gospell, and doe condemne all errors and lies: let Montalchin die, and live thou, O Lord Jesus.

Then threw he downe his two burning torches, one this way, and another that way, offering his hands to be tyed and bound, which caused a great tumult among the people. Montalchin was returned back again to prison.

Now Reader, it will not be hard for thee to imagine what entertainment he found there: whether or no the Popes "Decree was executed to the full upon this worthy Confessor, who in the face of the world did so nobly triumph over Satan and Antichrist his Lieutenant.

"Which was to put the martyrs to death, privily, as was noted in the beginning of this history.

*Conclusion.*

¶ The invincible constancy of the Martyrs tyred the Persecutors; their fiery burning zeale dryed up the Rivers; the slaughter of mens bloods seemed to be blunted; the Hangmens halters to be utterly spent and wasted, &c.

# A TRVE NARRATION

## Of a bloody massacre committed upon the Protestants by the Papists in the greater part of the *Valtoline*, in the yeare 1620. after the new stile: Published for a necessary admonition to all Estates, wherein the Gospell is professed amongst the Papists, and for an example to all true Christians of constancy in the Profession of the Holy GOSPELL.

MAT. 5. 10.

*Blessed are they that are persecuted for righteousnesse sake, for theirs is the Kingdome of Heaven.*

¶ *The true declaration of the Massacres of the Valtoline.*

ALbeit that the Orison Lords, being as it were the Soveraigne Magistrates, had by sundry Decrees, according to the common liberty of the two Religions in those countries, granted, that in the Country of Bonlez, a place belonging to the territory of Mell, there should be established a Church for the Religion, which should receive the ordinary stipend which at that present was allowed to other Churches of the Valtoline, An. 1619. in the moneth of May. The Minister of the Church of Mell with the Ministers of Iriam and Bonle, together with the assistance of the principall Lords of Tyrano and Teglo, did meet together in the said place of Bonlez, to preach in the Church of that place. But so great was the multitude and concourse of the papists in that place in Armes, that they were of necessity inforced to give over their purpose; and at that time was Master Gaudentius Taches the Pastor of Bonle almost beaten to death with staves, a young man of Tyrano was slaine outright, and others perpetually handled by some of these villaines, who by that occasion may worthily be called the first martyrs of the Country of Tyrano.

Within a short time after was murdered a servant of the Governour of that place, where the rage and fury of these murderers grew unto that height, that they did not only contemne the Proclamations

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Proclamations published by the Governor, but in scorn and despite thereof they passed up and downe before the Palace, threatening to kill the said governor, and other principall persons of the Church of France.

Now for that the ordinary Magistrate of that place was not strong enough to represse the outrages and insolencies of those villaines, from whom none could bee secure either in their houses or abroad, by reason of the frequent attempts which they made upon the Protestants, the rather for that they bordered neere upon a forraine jurisdiction, to which they had recourse when they had committed any mischiefe, the Governour was constrained to make his addresse for justice to the soveraigne Mabe of the countrey, who about the midst of February, anno 1620. granted a commission, wherein were named these commissioners, viz. the Lords Joachimus Pontalta, at this time Vicar of the Valtoline, John Baptista of Salicht, a Doctor of Law, Ja. Rumel a captain, Salomon Candeamma Buoli, Landlaine of Tavos, in the ten jurisdictions, Dieteganus Fertmannus, captaine of the Lordship of Petersfield, and John Andrea Pintardino for the Chancellorship, &c.

By these persons, besides the processes framed already by the Lords, John of Cappaul, Governour of Tyrano, and Andreo Enderlino of Teglo, there were againe divers processes framed anew, and upon the imprisonment and revealing of certain persons it was discovered and confessed, there was a resolution made in the same place of Poalty to put to the sword not only the Preacher if he had preached, but also all the people, as many as professed the Gospell, as they could light upon, yea even the magistrate himselfe, besides there were divers persons discovered, and those of principall ranke, who were the authors of those wicked and barbarous practises, and had promised all possible ayde and assistance unto them.

And therefore, the importance of the businesse being of great consequence, it was thought expedient, that those Lords, Commissioners, should return to Tavos, and report to the Court of justice, which there resided, all the businesse which resulted of these processes, which they accordingly did about the midst of April last past. Moreover, they were intreated by divers noble persons of the protestant Church of the Valtoline, that they would with all possible speed provide a garrison of Grisons for the defence of the vally, in regard that by the foresaid discovery they had great reason to feare a generall rebellion, in case they should proceed to chastise the authors of those tumults and disorders, and that such a businesse could not be, without intelligence with the Spaniard, and that so much the more likely, that some certaine yeares agoe such another practise had bin discovered and attempted to be put in practise, as came to passe 1584. and since of late.

All these businesses were considered, but it was not possible to put the same in effect for many reasons, had it not been that they received intelligence that a number of Spaniards approached neere to the three pieves, which were places adjoyning to the Valtoline, by which occasion the Magistrate and governors of the Valtoline were constrained to put a guard neere the trenches of Trahona, and Morben, about the Calends of July 1620. thinking to secure the valley from the forraine enemy: and that guard consisted of the Countrey-men, and dwellers in the Valtoline: & this course wrought no other effect but that the Protestants by this meanes were inclosed in of all sides, that they could not flee away on that side, by the way already concluded, but anticipated within eight dates which was the Sabboth day. The ninth of July 1620. followed the massacre in the countrey of Tyrane and Teglio, as now since in Sondres, a principall countrey of this Valley.

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¶ *The massacre of Tyrane, wherein were murthered about threescore persons.*

THe beginning of their murthers was made at Tyrane, wherein those barbarous and wicked fellowes were assisted by certain villains who lived neer in a forrain jurisdiction, of whom the principall captains and ringleaders, were Jacopo Robustello of Grossot, Marco Anthonio de Venosta, a Doctor of physicke of Bazzio, and Francis Venosta of Tyrane, a Doctor of the Civill Law. These together with their confederats and dependants, both such as were domestique, and came from forrain places, that were the most cruell and bloudy villaines which could be picked out thereabouts, before any enterprise covertly made, gave order, that all the waies and passages of every side should be well guarded, to the end that their cruell enterprise upon the Protestants of the Countrey should not so readily be discovered, and they the attempters themselves should be the lesse troubled in the execution.

Then about five of the clocke in the night, they entred into the Countrey of Tyrane, like so many roaming wild Bores, [illegible] their rendevous of Doctor Francesco Venosta. They caused foure muskets to be discharged before the Palace of the Seignior Podesta the principall magistrate of the place, and rung the great Bell of Tyrane. Upon which signall all the inhabitants in that vicinity tooke the alarme, and made head toward the said house. They gave order to breake the bridges which lay towards Brusle, and on the place they planted a strong guard, and this was done before day. Suddenly upon the datoning of the day, the Bels began to ring another peale a Matello, and then these traitors began to bandy and to range themselves together. The Protestants, who without feare or suspition of any practise against them, came out of their houses into the streets to see what the matter was, were suddenly shot and most cruelly murthered in the place. Others by force entred into the houses of the Protestants, drew them out of their beds, and without any compassion slew all they could meet withall.

John Andrea Catanео was by his wife delivered from the hands of those murtherers, but was againe by force recovered by them. And although this Gentlewoman was a neere kinswoman of Robustello, and of Doctor Venosta, as cousins once removed, and this Catanео had ever esteemed them among his better friends, yet could not he obtaine the favor to have his life spared. He prayed them that first hee might have leave to speake with the said Doctor, which could not bee obtained. In the meane time he escaped into another house adjoyning, and hid himselfe in a Garret in the top thereof, hoping to escape the hands of those his furious persecutors: but all in vaine, for they nevertheles pursued him into the house, where he poore Gentleman hid himselfe, they tooke him, and cast him down out of the house into the street; and when they found there was yet life in him, they with a most inhumane and unspeakeable cruelty dispatched him with a piece of Timber.

Antonio de Salve, a Chancellor in that Valley being appointed Judge upon criminall causes, a man of the greatest authority in the pregella, and other places, who at that instant was resident at Sondres, being desirous to save himselfe together with his Deputy, Marco Antonio Venosta a Doctor of Law in the house of Jacobo

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Homoded was drawne out of the house into the street, with Menotta and his servant Antonio Keller of Soglio in the said Bregella, and slaine with a shot of musket, being of the age of forty two yeares.

Seignior Andrea Enderlin of Rubbis in Bretigonia, a Gentleman of great worth, very singularly learned, and skilfull in many languages, being at that time Governor of Teglie, in the name of the three leagues, being in this hurly-burly by chance in Tyrane in the house of Battista Baruffino, was also with his servant George Petterlin strangled to death in the chamber where he was found: and this noble Gentleman, being first cast out of the chamber window, was all his body over so beaten and bruised, that you could not know him; and yet after, their fury not ceasing, they knitting a cord about his necke threw him into the river of Adda: notwithstanding hee was afterward found and buried.

In the meane time, with this Governour also was slaine John the son of Senior Michael Vontio of Bruile, a Gentleman of singular godnesse and wisedome, who before time had been Deputy to his father in the government of Trahona, and in the same demeaned himselfe with great commendation. Who being desirous to withdraw himselfe from Tyrane to his owne house, was intreated by Ambrosio Baruffino, some of the foresaid Battista, for his greater securitie to lodge with him in his house. Which courtesy when he had accepted, suspecting no treacherie in his new host, he was by him shot with a musket, and cast into the flood of Adda, being of the age of forty yeares.

The reverend Gentleman Senior Antonio Basso, Pastor of the Protestant Church of Tyrane, a man of great sanctity and wisedome, and a lover of the peace of the Countrey, hearing the noyse of these uproares, he and Master Samuel Andreascha the Pastor of Bello in the lower Mercier, whom he had visited that day, withdrew themselves into a hall, where having recommended their soules to God, they were most cruelly slaine.

Neither did those furious persecutors rest here, but besides they cut off Bassoes head, and carried it into the Church, and fixed it upon a pole in the pulpit where before time he was wont to preach, saying with all disgrace and scorne, Come downe Basso, thou hast preached long enough already.

In like manner at the same time the Palace of the Chequer of Tyrane was besieged by those helhounds; wherein dwelt Senior John de Cappaul being at that time governor. To which place Michael Lazarone, a man of good account and chancellor of that office, had retired himselfe early in the morning to save his life. But because he was extreamely hated of the Papists, by reason of his singular pietie, religion, and sincerity, hee was especially pursued by them; insomuch as those rebels followed him even to the palace, threatning to set fire on the same, if he were not delivered into their hands. Lazarone seeing that notwithstanding the Palace was well furnished with great ordnance, faulcons, muskets, munition, and other necessary provisions, he was like to fall into the hands of his enemies, for that the said Governor was resolved in his judgement to overcome those miscreants rather by faire and courteous dealing than by force, was inforced that evening to fly out of the house, and to hide himselfe about the banks of the river Adda, wherein he covered himselfe, and lay close three whole houres all naked, poore Gentleman, to save himselfe. But his enemies, and principally Doctor Vincentio followed him hotly, accompanied with many shot, and at the last they found him, and drew him out of the water. And albeit he did with teares in his eyes beseech them that they would give him his life, in compassion of his deare small children, yet could not he obtaine that favor at their hands, but they answered him, That this was no time for pitty, and favour: but if he would sweare by the Popes Bull, and abjure his Faith, in that case they would shew him favor, and grant him his life. But he, with a great and courragious resolution, answered, God forbid and defend that I for love of this temporall life should deny my Lord Jesus Christ, who with his precious bloud upon the wood of the Crosse did at so deare a rate redeeme me, and after that I have so long time through his grace freely and publikely confessed him, should now hazard the losse of eternall life, to which I was elected before the foundation of the World; I say God forbid. Upon this speech he was in most barbarous and savage manner murthered by them.

The very same evening was the gate of the palace burnt to the ground by those rebels, who the next morning entred into the same, raging with fury, and tooke the Governour prisoner with his young sonne; spoyling and ransacking wives, and maidens, and carrying away all they could lay hands on. The Governour of the Palace was carried away prisoner to the house of the foresaid Mast Francesco, and at last, after he had long time been tugged to and fro, hee was miserably slaine with a shot.

John Antonio Mazano endeavouring to make resistance against those rebels, and his wife defending him, was with her selfe and two young children miserably killed.

Another called John Antonio Schloller, a Gardonese, having made long resistance, and killed one of the rebels, was at the last taken, and tyed to a tree, and so shot to death.

To be short, these villaines had no regard of any person, neither young, nor old, nor weake, nor strong, but all of all sorts were either shot unto death, or cut in pieces, or in one manner or other destroyed; and the number of those persons in estimation, who in Tyrane received the crown of martyrdome for the profession of the Gospell, was about sixty.

Of those who by the grace of God, although with great danger, escaped through the horrid and waste Alpes into Retia and other parts, were only three persons, that is, Doctor Jacobo Albertino, Jacobo Nevis de Coyra, and Egidio Menotta, who left behind them wealth, wives, children, and whatsoever goods they had.

The Ladies who were not slain were constrained to change their Religion, and at this day goe to masse, saving the wife of the said Lazarone and her daughters, and her niece, being the wife of the said Egidio, who by the assistance of Almighty God continued in safety. And there also the eighth of August, the said Ladies were released, who retired themselves into Retia, viz. the wife of this Lazarone, and her two daughters, leaving behind them in the Valtoline one daughter and two yong sonnes who cannot obtaine leave to depart the country.

## CHAP. 2.

¶ *The massacre of Teglie, wherein were murthered about sixty persons.*

These wicked traitors having in this manner committed the foresaid execrable massacre in Tyrane, suddenly the strangers and the outlawes of the mountaines, apparrelled in red calsockes

{ Anno 1620. } sockes, and well mounted on horsebacke, marched in the morning to Tel at the houre when the Sermon was, and ran like ravening Wolves to the Volta Church, being guided by two Friers, Azzo and Carolo Besta, by Antonio Besta their cousin germane. The Protestants who were in the Church, observing the evill intention of those villains, arose suddenly from their seats, and endevored to shut the Church doore, and to barricadoe the place with the benches. They without laboured with all their power to enter the Church: but not being able so speedily to do it, some of them climed up unto the windowes, and discharged their muskets among the people without respect of any person, and killed very many of them. At last they forced the doore, entred, and slew all they found, saving a few who promised to go to masse. Some of the men and ladies with their children fled into the belfrey to save themselves; but they set fire to the place, & most miserably burnt all that were within.

Amongst those who were slaine in the Church, the chiefest of note was the reverend Lord John Piere Dante of Rozu of the higher Engadin, a minister of the Protestant Church of Tell, a man rarely endued with learning and the feare of God, and in those respects honoured even of his enemies themselves; who after he had with lively reasons exhorted that afflicted Church of his constantly to persevere unto death in the knowne and confessed truth, to the honor of his Saviour, even so long as the brevity of the time would permit him, was to the griefe of very many miserably shot to death, being of the age of 42 yeares.

Amongst these was one Iosui Catti a Doctor of the law, Lieutenant to the Podesta of Tell, and principall Justice, an honorable Gentleman, and of excellent vertues, about 43 yeares of age, together with Daniel Gugelberge.

Gaudenzo Guizziardi a Gentleman of like worth and honour, Cousin germane to the father of the forenamed Azzo Besta, of the age of sixty foure yeares, Margaritta his daughter of the age of fourteene yeares, or thereabouts, was wounded with a musket shot in the head, going about to bow her selfe by giving a last kisse to her deare father who was yelding up the ghost.

Antonio the sonne of Scipion Besta, a Gentleman very rich and of excellent parts, although hee was the nere kinsman of Azzo Besta, was shot to death, and died in the arms of his wife, being of the age of thirty seven.

Alcanio Catti an Apothecary of Tell, being seven and twenty yeres of age, George his brother eighteen yeres old, Jonata Piatti sixty five yeares old, Maximilian Piatti foure and twenty yeares, Vincenzo Frigerio, Notary and Procurator of Tell, age 39. Marsilio Piatti, age 38. Filiberto his brother, age 19. Virginio Piatti, age 28. Lorenzo Piatti of Boaltie, age 23, slaine with a musket shot at the window of the steeple. Philippo Nova likewise of Boaltie, age 45. Bartolomeo his brother, age 42. Petro Marcionino Master of the schol of Tell, age 35. Thomas de Bouno, age 64. together with his son Claudio Catti a Notary, age 43. Andrea Tempino a Gardonese, age 41. Anna Gala di Zozio of the upper Agnadina wife of Bartolomeo Nova a Romane Catholike, age 42. Benedetto Cattaneo, age 17. Giouanni Pietio, and John Martin Cattaneo his sons, Lucius Federicke, age 60. Andruno Pozello age 50. Josepho his brother, age 35. Alberto Marcumni, 45. Federico Valentino of Zernezo, of Agnadina the lower, dwelling at Gura, of the hundred of Chiure, age 64. Ioanni Menchino of Polcevo, dwelling in Gura, 40 yeares of age.

In the Steeple of the Church were burnt these which follow; Horatio Catti, sonne of the above-said Iosue Catti, age 6. Doctor Lelio Paradicino of Berbenno, a Physitian of great worth, and excellently practised in his profession, dwelling in Tell, age 43. Azzo Guizziardi nephew of the above named Gaudenzo, a young courteous gentleman, and of rare hope, age 22. Friderico Guizziardi, age 34. Horatio Paradicino sonne of Francisco, age 6. Margareta Marliantica wife of Raphael Nova a Doctor of the Law, a Gentleman of great worth, age 43. Madalena her daughter, wife of Daniel Gatti, age 18. Anthelmo Gatti Chancellor of the State of Tell, age 67. Giovan Pauli Piatti son of Jonata, age 48. Claudia Piatti daughter of Massimiliano, age 7. Violante late wife of Theodore Gatti, age 64. Giovannima widow of Vincentio Nova, age 34. Pietro Regenzano Chancellor of the above named Podesta of Tell, age 46. Iosue Meda, age 50. Martua of Bozum, age 53. Madalena Girardona wife of Claudio Gatti, age 33. Augusto Gatti son of Abraham, age 22.

Abroad without the Church and Steeple were slaine Vincentio Gatti, brother of Anthelmo, age 73. Andrea his sonne, age 32. who was murthered in the street called Lagone. Claudio Gatti sonne of Theodezo, Jonatan Medalonne of Josue, Daniel Lazeroto, Vincentio Cattaneo, and Giovan Pietro Regenzano, who, comming from Morbegno from the garrison, were slaine in a certaine place called Buffetto, age 18. or thereabouts. Thomazo Regenzano brother of Giovan Pietro, age 38. Melchior Marcionino wounded in the head, but after five daies being found in his bed, was solicited with great promises to renounce his Religion: but he with great earnestnesse and resolution refusing was murthered in his bed, age 65. Giovanni Antonio Federici, Doctor of Law in Sonico, in Valcamonica, age 38. was very nere to be murthered in prison, from whence at the instance of Antonio Piatti Curate of Tell he was set free.

In this place it is worth the noting, that Giovan Abondio Nova sonne of Doctor Raffaele, a very learned young man, albeit out of humane infirmity to save his life he had promised in the Church of Tell to goe to masse, yet in short time recovering himselfe, and acknowledging his oversight, with much griefe and repentance for his fault, he with all speed departed from Tell towards Sondres, supposing that he should be safely protected by his deare kinsman Judar Marliemico; but being required by the souldiers who kept the passage of Tristria, to deny his Religion, for refusing the same, he was slaine in the way, being 22 yeares of age. This young man is a singular example for them who fall meerly through infirmity and danger of death, not in other respect, but yet after their fall, through the grace of God, and the crowing voice of the word doe returne to repentance, confessing their fault, and with unfained sorrow of heart bewailing the same: which even befel the blessed Apostle Peter himselfe.

## CHAP. 3.

*The massacre following committed at Sondres in the mountaine of Sondrium and Malenk; wherein were left dead above 140 persons.*

THese wicked and salvage wretches, having in this manner executed and finished this their impious and execrable enterprise at Tyrane and Tell, assembled themselves in the middest of the Valley of Sondres, where the principall and chiefe Justice of the Country made his residence, having before placed secret guards upon every

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passage of the countrey about. They came principally by the conduct of Giovani Guizziardi, Prospero Swadino, and Guilio Pozalis, being all three of Ponte, with an entire company of souldiers from Ponte, Chiur, and some few from Porti, who the very same Sunday marched to the gate of Albolagia: in which place they found Lorenco Paribello a doctor, Gioban, Jacomo, and Floratio his sons, with another company of souldiers attending the comming of the abovesaid John Guizziardi with his company.

This businesse was freely divulged all abroad in Sondres by the Romane Catholikes themselves, that these banished came towards Sondres to execute the same designe which they before had practised at Tyrane and Mell, who offered their ayd to the chiefe Justice to defend him against the invasion, protesting that they would no more endure any such villanous attempts. Wherfore they took armes, under pretence and shew of defence, beating up the drummes, and ringing the bells for the alarme: by which meanes not only great multitudes assembled in armes out of the countries adjoyning, but also with one purpose and consent to doe mischiefe, and to execute their malitious intentions against the protestants who suspected nothing lesse. In the meane time the protestants, trusting to the great promises which the Papists made them, mixed themselves amongst them.

These persons, concealing their mischievous intent, killed at times sometimes one, sometimes another of the Protestants, in such manner, as although divers of them were slaine, yet they did not understand the secret of the practise.

Some of them endeavouring to flie towards the valley of Malenco, which lies against Poschiaro, Agnedina, and Pregalia, were murthered by certaine villaines of Ponchiero, a place about Sondres: and amongst other Gentlewomen were wounded and run through in many parts Frances Marlianno, Giovanni Andrea Chilla, and others, particularly Doctor Bartholomeo Paravicino, Doctor of the Law in Berbenno, called the Fatt, who was cruelly murthered, being of age 53 yeares.

The day after was slaine in the morning Nicholo Marlianco, sonne of Fellollo, a man singularly affected to the publique good, and to the advancement of the Gospell. Hee was shot by his cousin germane Emilio Luvizaro meeting him in the street, the said Marlianco going in the company of Lucio Mischletta of Zornezo Agnadina the lower, to visit the court of guard in the quarrevoy of Sondres, age 46.

At this time it was delivered for certaine, that the day before was murthered Celar the sonne of Prospero Paravicino, and of Portensia Parteyinga, Countesse of Barco, a Gentleman of most rare abilities, travelling about his businesse towards Trellar, age 50. Besides Prospero his son was slaine, of age 27. also Battista Girrardo with his sonne George, and many others: by which meanes, these protestants were so scattered and left destitute of any head for their conduct, that they could not possibly unite themselves to make defence against their enemies.

Onely the Chancello Gioban Andrea Migardino, calling to remembrance the matters contained in the abovesaid processes, the same sabbath day the ninth of July, with his brother Gregory, and others of the Church of Sondres, withdrew themselves to the number of eighteene together, with certaine Ladies and their young children into their owne house, which is adjoyning to the Palace, and there they fortified themselves with resolution to defend themselves even to the death, seeing that in the street wherein they dwelt none durst come out of the doores, nor enter into the Church which stood over against them. Nevertheless, the enemy resolved to set upon the house with a thousand armed men, threatening also the Magistrate to kill him, in case any of them should take any harm by those who were retired into the house. Whereupon the Magistrate commanded them in the house to depart; who being well armed take their way on the sudden by Sondres towards the bridge, where for a time they fortified themselves, then returning again, they drew unto them certain others, and marched towards the Church of the Mountaine of Sondres. In which place being gathered together with the Pastor, they made their prayers to God, and afterwards to the number of threescore and thirteene persons in all they passed the valley of Malenco, which was beset by the enemy on two sides: but those that kept those places were by the providence of God so astonished, that they fled away, and the protestants, although they were pursued to the tops of the hils, did miraculously escape with safety.

The enemy, that is to say, the proper Inhabitants of the valley, with their ringleaders James Robustello, Azzo Besta, John Guizziardi, Lorenzo Paribello, and others entred into the Palace, they deprived the Magistrate of his office, that is to say, Giovanni, Andrea Traersio of Scants, of the upper Agnadua, Captaine and Governour of the Valtoline, who with his family had retired himselfe into the house of Paul Clamar untill Wednesday the eleventh of July; on which day, under protestation to secure them, they were conducted to Malenco, where in the Village of Chilla, against their faith given, they were made prisoners, and detained for eight daies following. They who by the commandement of the said captaine found themselves to bee made prisoners were delivered, putting in their roome certaine of the Religion. They immediately changed the Calender, and gave for a prey the goods of the Protestants: by which occasion great multitudes of persons assembled from all the parts of the Valtoline to rob and spoile; and by reason of the sweetnesse which they found in pillaging the goods they met with in divers noble houses excellently well furnished, grew an intolerable heate and outrage to spoile, insomuch as brother robbed brother, and the neerest of kindred pursued and robbed one another, and followed one another to the death. The peasants, hoping by meanes hereof to be exempted from paying their yearely rents, ranne with all fury and madnes about the woods, bushes, and mountaines, searching after the poore Protestants, who were scattered by feare, whom they murthered as they found them with extreme cruelty.

Amongst these were these Gentlemen of greatest worth and resolution, Doctor Bartolomeo Paravicino of Sondres, from whom they take about two thousand crownes; Doctor Nicolas his brother, whose brother Doctor Lelio had before been slaine in the Church of Tell; Petronio Paravicino, Doctor, and Gioban Battista Malerio of Antwerpe in the Low-Countries, a man endued with excellent rare qualities of mind and body; for he was both a good Philosopher and a learned Divine, and very fit to instruct youth he was surprised in the house of Morone, and when they had stoned him to death, they cut off his head, ripped his belly, and take out his entrailes. His Children, Gioban, Andrea, and Catharine were carried to Millane.

Annaidi Lita, wife of Anthony Grotti of Chio in the territory of Vincentine, of an honorable and antient house, was come out of Italy but some few yeares before for the liberty of her conscience. This Anna was first by them exhorted with faire words to change her Religion; but she constantly

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perſevering therein, was admoniſhed that ſhe would at the leaſt have a care of her young infant which ſhe held in her armes, being about two months old; otherwiſe ſhee would make reckoning that in the twinkling of an eie both ſhe and her babe ſhould die: but ſhe with a bold and undaunted courage anſwered, That ſhe had not departed out of Italy her native Countrey, neither had ſhe forſaken all the eſtate ſhe had, to renounce at laſt that faith which had been inſpired unto her by the Lord Jeſus Chriſt; yea, that ſhe would rather ſuffer, if it were poſſible, a thouſand deaths. And how, ſaith ſhe, ſhould I have regard in this caſe of my infant, ſince God our heavenly Father ſpared not his onely Sonne, my Lord Jeſus, but delivered him up to death for the love of me and of all ſinners? Then giving them the child, ſhe ſaid, behold the childe; the Lord God, who hath care of the birds of the aire, will much more be able to ſave this poore creature, although by you it were abandoned and left in thoſe wilde mountaines. So unlacing her gowne ſhee opened her breaſt, and ſaid, Here is the body which you have power to kill; but my ſoule, on which you have no power to lay hand, that I commend to my God, and preſently ſhe was ſlain, and afterwards cut in pieces, being thirty five yeares old. The infant, becauſe it was a lovely and a ſweet babe to looke on, was ſuffered to live. God reſtraining the cruelty of thoſe butchers, and was delivered to a popiſh woman to nurſe up. And here is to be obſerved, that this bleſſed Martyr imitated the commendable example of her deare brother Giovanni Antonio, who for the profeſſion of the truth of the Goſpell having continued in the ſaid Chio, and endured a grievous impriſonment two yeres together, was at laſt condemned to the Galley, where he died within two moneths after. When he was bound in chains, being carried from Chio, he ſaid, You may indeed bind my perſon, but the word of God ſhall never the more be bound in the hearts of the elect, that it doe not ſhew manifeſtly it ſelfe, and bring forth fruit, &c.

*A holy reſolution.*

*Behold here the power of faith.*

*Gods Word and Goſpell can never be bound in the hearts of Gods elect.*

According to this moſt Chriſtian example John Stéven Mozon and Rodulfo Rivello, being both of them of the Valley of Sondrez, did not onely in their proper perſons ſeal with their bloud the truth of the Goſpell, but moreover exhorted their children, John Andrea, and John Antonio, the one of them being fifteene yeares of age, the other ten, that they ſhould doe the like, following the honourable example of the ſeven brethren in the Machabées, and of their mother, who choſe rather to dye, than to obey the King, and to tranſgreſſe the Law of the Lord.

And yet by reaſon of the money and jewels found in the houſes and cheſts of the Proteſtants, the eagernelle and fury of each of thoſe miſcreants increaſed daily more and more; inſomuch as that there were neither noble nor ignoble, nor Lady, no neither man, woman, young nor old, of what condition ſoever, who were not ranſacked and ſpoiled, ſome twiſe, and others oft times thrice over. Some honourable matrons had their rings pulled off their fingers, inſomuch as they would cut off their hands and fingers, if they would not preſently draw them off. Some women were by force dragged up to the tops of high and craggy mountaines, and threatened to be throwne downe headlong with their children, unleſſe they would goe to maſſe. And although Lucretia the wife of Antonio Lavizaro, and Katherina wife of Giulio Merliarico, being moved and terrified with the horror of death, had conſented to change their Religion, yet were they murthered for all that without any pitty at all.

The ſame befell to D. Jo. Battiſta Salici of Soglio in the Pregaglia; for although that his life was promiſed him, nevertheleſſe he was brought into the market place of the ſaid Campello pinioned with a cord, and miſerably ſlain with two muſketiers, being of the age of 72. after he had bin robbed of his gold and ſilver, whereof great ſtore was found in his houſe, according to the common and too much practiſed rule of the Roman Catholikes, Hæreticis non eſt ſervanda fides.

Dominico Berto, an aged man of 67 yeres, was ſet upon an Aſſe, his face turned to the taile, which he held in his hand in ſtead of a bridle, and in his other hand a booke, whom in this manner they carried through Sondrez, ſaying, Aleſſio, Aleſſio, &c. they cut off his eares, his noſe, his cheekes, boring holes in divers parts of his body, with a ſtrange and unheard of barbarouſneſſe, untill they had quite killed him; but he for the love of Chriſt his Sabior with great and incredible courage & cheerfulneſſe endured all thoſe varieties of torments and martyrdome. And by this it may be gathered what they would have don with Seignior Aleſſio, a faithfull Paſtor of the Church of Sondrez, if he had falne into the hands of theſe raging beaſts. But he by the great mercy of God was preſerved with his wife and children, in the company of ſeignior Georgio Jenatro Miniſter of Berbenno, and Charles Salice ſon of Cavaliere Hercole of happy memory, and others, not without great travell, danger and difficulties, among the craggy and dangerous mountains, whereon they travelled, it ſo pleaſing the gracious God by the vertue of his ſpirit graciouſly to aſſiſt him, although he was in the midſt of his perſecutors.

Anthony de Prati of the his was with many words exhorted to abjure his Religion; but he conſtantly perſevered, and with a generous courage replyed in theſe words, My ſoule ſhall be taken up into Abrahams boſome, and after my death my enemies ſhall ſee the Angell of God hard by mee, &c. and accordingly an Angell appeared over his body in a white garment, being beheld of the by-ſtanders, who of their owne accord have publikely confeſſed the ſame.

Theophilo Moſſino received into his body a ſhot with a muſket: but before he was dead a gag was put in his mouth, which being filled with gunpouder, fire was given to it, and in that manner he paſſed miſerably out of this life; Giovanni his ſon was ſlain with ſeven wounds.

Seignior Salvetto, being delivered out of priſon, was inſtantly exhorted to embrace the catholike Romane Religion. But notwithſtanding he conſtantly perſiſted, although he was both young in yeares, and a lover of worldly vanities: and having received a ſhot of a muſket was carried by a ladder out of the Palace to the ground, from whence he raiſed himſelfe, and beſought them to finiſh the worke they had to doe about his body, that he might render his ſoule to his Creator, being 28 yeares of age.

Jo. Battiſta Pingardino, having received many wounds, and being ſtripped of his garments, and left naked in the woods, nevertheleſs after this ſo ebbill intreaty hee returned to his houſe: and although the Prieſts of Sondrez did with all diligence poſſible exhort him to change his Religion, promiſſing him, in caſe he would doe ſo, mountaines of gold; nevertheleſſe hee conſtantly perſevered in the truth of the Goſpell even to the end.

Chriſtina Ambria the wife of Vincenzo Bruno of Prada, Madalena Merli of Montagna, and John Garato of Fraragiola, were thrown downe headlong into the river Adda, from divers bridges of Boſſetto, S. Petro and others, and ſo drowned, becauſe they had refuſed to embrace the Catholike Romane Religion, and that with ſo manly and conſtant a reſolution, as did worke an admiration in the perſecutors themſelves.

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In this meane time notwithstanding the reverend Seignior Bartholomew Marliano received the crowne of Martyrdome, who sometimes had preached at Sondres, a true servant of God, and for his life and manners unreprovable. Others had their mouths slit up to the eares; others received other slashes in the face, others were in other manner most cruelly mangled to the death. Battista of Grilio, called of the Bajacca, an aged man of seventy five yeares, being found in the house of the heires of Seignior Conte Misse Martinengo of most happy memory, being set upon by those murthering caitifes, leaped out of a window and passed the river Maleto, and having gotten to his house and shifted his clothes, he was assailed again, taken prisoner, and carried to the Palace, put often to the strapado, and lastly was in such sort sliced and hewne with a sword, that he had nothing left him but the armes which were fastened to the cord.

Paulo Baretta of Chio in the County of Vicence, a virgin of the age of seventy five yeares, of an honourable, noble, and antient family, who twenty seven yeares came before to Sondres to embrace the Gospell, was by these villanies caried through Sondres, with all disgrace, shame, and scorne, having a Myter of paper put upon her head, her face besmeared with dirt, and many buckets given in her cheekes, and in many other fashions abused. Being required to call upon the holy Virgin Mary and the Saints, and to place her trusting in them: she smiling did with great readinesse answer them, My trust and my salvation is in my onely Savior Jesus Christ, and in him onely will I rest. And it is also true, That I acknowledge the Virgin Mary for the most holy Virgin above all others, which ever was, or ever will be: who was a Virgin before the birth, a virgin in the birth, and after birth, and so shall remain. Who although she be favoured and beloved of God, above all women in the world, to be made the Mother of my Lord Jesus the Savior of the world: nevertheless, because she is not able to know our necessities, as not being omnipotent (for otherwise she would be God himselfe) and besides hath had need of the merits of her son, it was not lawfull for her to call upon any other then the eternall God, who knoweth all things, and upon no creature of any quality whatsoever, &c. In this sort she endured the scornes and outrages with an incredible constancy and cheerfulnesse, saying continually, I do willingly endure as becommeth mee to doe, desiring no better usage, since the very same hath been done to my Lord and Savior Jesus, and to his Apostles, and to thousands of the holy martyrs. Lastly, she was carried away to be sent to Millaine; but she, rather then that should be, desired earnestly that she might be killed, seeing she was resolved to die in the faith of the Lord Jesus, both there and at Millaine: but she could not obtaine the favour to be killed there, but was carried along as hath been said. On Wednesday being the eighteenth of July was found in the plaine of Saint Gregory in the Waltoline in the high way the dead body of an old woman, which by the conjecture of some was the body of this woman Paulo, who in conclusion had been murthered by the assassinate in that place.

There were divers other good Christians, honest men, and fearing God, both of rich and meane estate of Sondres from the mountain of Sondres, and from the valley and communalty of Malenco, that were in greater numbers cruelly murthered; who in regard they were ready to seale the truth with their bloud, our desire was for this reason, that mention should be made of them.

And these were the reverend Gentlemen, Marco Antonio Alba, of Casale, of Montferrato, Pastor of the Church of Malenco, a man full of zeale, of the age of sixty three yeares; John Pietro Mingardino, Anastasia his sister, Lorenzo Hicke slain above the bridge of Sondres, and throwne downe into the water; Andrea his son, who had his nose cut off, and his cheekes even to the furthest part thereof, that they might afterwards put him to the more cruell death; Andrea the son of Peter called Luther nere to the butchery of Sondres; John Oswaldo a carpenter of di Cyza ner to the palace of Sondres, Daniel Newbecher ner to the flood of Sondres, whereinto hee was cast, being halfe dead before, John Lorence nere unto the Church at the mount of Sondres, Gaudenzino di Mollini, John in Bonginono, Battista and Andrea his sons, John Antonio son in law of Vicenzo Bruno, Steffano Pagano of Poschiavo, Antonio son in law of Vicenzo Bruno, Stevhano Pagano of Poschiavo, Antonio Samadeno Paolo, and Jacobo Demonegoni, Andrea son of Pietro Duchetto, Domenico his brother, Pietro his son, Nicolo Feacaiolo somtime Deacon of Sondres, Eugenio Chiesa, Giovanni Chiesa, Barnardo his sonne, Radolpho his brother dwelling in Malenco had promised to goe to masse, for which cause his life was given him: but because hee had furnished with victuals Signior Alessio, and his company, when they passed the mountaines, he was shot to death.

John Vientius Andreone Cani was hewed into many pieces, of age 84. Zacharia Ventura of Bresdiano, a poore lame, dumb, begger, yet made he a signe with his finger, how small accompt hee made of the masse.

Moreover John Patara a member of the Church of Sondres, being discovered to be one of the Religion, was on the sudden shot with a musket in the backe and so died.

Many hid themselves in holes, and caves, and in woods, out of which they durst not come but by night onely to get some food, and that with great feare and terrour of the watching enemy; others for want of convenient food to eat, and others that fed onely upon roots, leaves, and grasse, made an end of their lives; and many were murthered in divers places, who had no buriall at all; so as many carkases were to be seene in grobes and woods in the mountaines, and in waters in many places.

## CHAP. 4.

¶ *The massacre of Berbenno, wherein were slaine about eleven persons.*

IN what manner also businesses passed in the noble Countrey of Berbenno it doth likewise plainly appeare; for in that place also the rebels played their part of killing and spoyling the professors of the Gospell. For after they had executed their cruelties and outrages, as hath bin delivered before in Tyrane, Brule, Tell, Sondres, in the mountaine of Sondres, Malenco and other places, they also received speciall commandement, as may appeare by a letter written to them by John Guizziardi, of the twelfth of July of the present yeare, that they should with all their power and courage, murther, strangle, massacre, and in summe should use all diligence, without favour or mercy, to destroy all Lutherans whersoever: by vertue of which commission they have not for their parts omitted any manner of outrage and villany against the Protestants. And first there were presently murthered certaine persons of good ranke and quality, and that with great cruelty, against

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faith and promise given them. The which was with so much the more rage and fury put in execution: for that those Catholique Romans themselves, who upon the first proposition refusing to give their consents on the sudden to those murders, were without respect or favour on the sudden murdered themselves, as happened to Bartolomeo Porretto, and other Romane Catholikes.

The Protestants that were massacred were these that follow. Theophilus de Piscatory of Ognano in Romagna, who had dwelt in Berbenno twenty yeares past, was slaine in a place above Berbenno called Luscione, the tenth of July, of the age of sixty five yeares.

Anna di Callabia of Pregaglia, wife of the abovesaid Theophilus, was before murdered at a house called the Chanons of Berbenno the day abovesaid, aged fifty yeares.

Concordia Crotta of Tyzane, the wife of Giovan Gugelman of the territory of Zurik, who had dwelt in Berbenno as many yeares, was massacred in the place and on the day abovenamed, being of the age of forty three.

Aurelio the son of Nicolas Paravicino, going from Berbenno to Sondres, was slaine in the plaine of Castione, the eighteenth of July, aged fifty seven.

Bartolomeo the son of Dauid Paravicino was wounded to death in the head with the shot of a Musket, who, quite against the hope and expectation of the Chirurgions, lived five daies after, and then dyed, being eighteen yeares of age.

Ottavio Paravicino of Capelli, an honourable Gentleman, was together with two others underwritten, John Battista and Horatio Paravicino detained as prisoners in the Chanons of Berbenno, from the eleventh unto the five and twentieth day of July, on which day they were requested and accompanied to Sondres by the commandement of Robustello, who pretended with all kindnesse and courtesie to entertaine them; causing them to drinke, and to be accompanied even unto Sallella: But there, by order of the said Robustello, they were murdred; who replyed, being demanded why he did so, That they must never keepe faith with heretiques. This Ottavio was thirty eight yeares of age.

John Battista Paravicino of Capelli a Gentleman also of great honour, who was kept prisoner as aforesaid, and conducted to Sondres, in his returne unto Sallella, there with Ottavio was slaine, being of the age of foure and thirty yeares.

Horatio, brother of the said John Battista, was wholly and in all things his faithfull companion, and in like manner rendred his life the day abovesaid, being thirty two yeares of age.

Anna de Beberi of Gineura, wife of the abovenamed Ottavio, a Gentlewoman of an honourable estimation, being desirous for the safety of her life to follow a company of Grison souldiers, amongst whom was a cousin of hers, and other kinsmen of hers, not being able to travell by reason of the sharpnesse and steepnesse of the way, being a gentlewoman grave and tender, was shot in the backe with a Musket, and left for dead the third of August, being forty yeares of age.

Theolina Paravicina of Capelli, mother of the abovesaid John Battista, and Horatio, a Gentlewoman of great worth, was slaine in her owne house, being of the age of fifty five yeares.

Adamo Scaramuccio of Tyzane was at the time of the barbarous massacre of Tyzane in the garrison of Morbenno, from whence notwithstanding he escaped and came to Clavenno, afterwards meaning to returne with the Band of Grisons to the Valtoline, and to accompany the said Theolina to Sondres, was murdered, being twenty yeares of age. He was a young man of singular expectation.

## CHAP. 5.

¶ *The Massacre of Caspano and Trahon, wherein there were murdered eleven persons or thereabouts.*

BUt for all this the Trahonesse could not passe in the lower Valtoline, but that he received his part in this persecution with the persecution of divers persons, which the Reader may see by the Catalogue insuing.

Iosua the son of Hortensio Palacrida, comming from Gaspano, in his journey to Bulio, being encountred at the bridge of Malino, and being demanded if he would goe to Masse, answering that he would not, was forthwith slaine and cast into the river of Malino, being of the age of thirty yeares.

The like befell to his brother Plinit, he was sought for in Bulio by 25. persons, and not being found there, was met in his return betwixt Arden and Bulio, and killed, being 26. yeares of age.

Andrea Paravicino of Bugo, of Caspano Sarto, by his trade a Taylor, staied there from the 9. of July, untill the comming of the Grison Band into the Valtoline: but after the sudden departure of the said Band, being discovered by his countrimen and kinsfolkes, was taken and carried to Morbegno, and being solicited to forsake the true Religion, and to embrace the Romane, and standing constantly with great manfulnesse thereto, was condemned to the fire, and was placed betweene two heapes of wood, to make him to recant. But all was in vaine; for being asked if he were a Catholike, he answered, That he was. Then if he were a Romane Catholike; he also affirmed likewise, that he was so. But being demanded if he held the Romane faith as it is at this day, he answered, no. It is true, said he, that I hold the ancient Catholique Romane faith, which was preached by S. Paul, That a man is saved by grace by the meanes of faith, and not by workes, least any man should boast. Being demanded, if he beleeved the Pope to be head of the Church, he answered, No; because Christ only is the head of the Church, according to the promise, I will be with you unto the end of the world.

And although the fire was first kindled, and then put out, of purpose to draw him to a recantation, nevertheless he persevered and endured that cruell death with admirable constancy, the 15. of August, being sixty yeares old.

Giovan Pietro Palacrida, although he were little of stature, yet was he great and mighty in the confession of the truth, insomuch that for the love of his Saviour he suffered death with singular cheerefulnesse, being forty yeares of age.

His example was devoutly and constantly imitated by Elizabeth his wife, who was killed in the eight and thirtieth yeare of her age: and moreover these Herodian murderers not therewith content, but joyning one barbarous inhumanity to another, obtayning a daughter of hers, being an infant of three yeares old, to lie in the cradle, although it was a childe of a sweet countenance, and these wretches seeing that the babe did looke lovingly and cheerefully on them, which would have been enough to have moved any adamantine heart to compassion, notwithstanding they tooke the poore babe by the feete, and pashed her against the wall, and in this manner most barbarously murdered the same.

Thomaso Guastrella Carpenter, and a principall

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pall engiuer, excellent in building of mills and other buildings, was murdered in one of his mils at Melle, being eighty yeares of age.

Dominico of Paguno, called Luther of Scermele of the hundred of Canbicke in Trahonelle, being at his worke at Morbegno, was killed the fourteenth of August, age forty eight; he was followed by his son Jacomo, age eighteene, and Peter his son, of age fifteene; also of Maria his sister: all which in one day, being the fourteenth day of August, were for the faith of the Gospell professed by them sacrificed to God their Creator and Saviour.

## CHAP. 6.

¶ *The Massacre of Bruse, in which were murdered to the number of 27. persons.*

THese wretched murderers were not contented in the places abovenamed, which were subjects to the Lords Grisons at Tyrane, Tell, Sondres, Ponte di Sondrio, Berbenno and Valenco, to have massacred so many persons who feared God, honorable, noble, learned, wise, and sober, of authority and reverence, young and old, men, women, yea even their next alliance, straitest friends and kinsfolks, by shooting them, by throwing them headlong from mountaines, by stoning them, by helving them in peeces, by casting them in rivers, by burning, by mangling them, and by all cruell meanes making them away: but they also executed the like cruelty in Retia it selfe, the countrey of their naturall Lords and Commanders.

For example, on Sunday the ninth of July, a young man called John the son of Dominico of Ada a Romane Catholike, early in the morning travelled to the bridge of the castle of Bruse, being the way to Tyrane, to buy corn for his house: there he met Ambrosio the son of Barutino his host in Tyrane, with a company of people, who were at the time endeavouring to breake down the bridge, not suffering any passage to the said John, but commanded him to returne back again. At which the man wondering, and asking the reason, they answered, That they meant not only to stop the passage of the Lutherans of Bruse, but also at once utterly to root them out. This young man suddenly returned to Bruse, and reported unto Martine Martino, the son of Dominico, this which he had seen and heard. Adillo being then his servant, who was a Protestant, runs with great speed to give warning to the Protestants, not thinking that they were in the Church; but although they were diligently attending the sermon, he was bold to publish the notice thereof to them all. The people were much astonished at the newes, and were about to depart out of the church: but they were earnestly desired by the Pastor to stay still, protesting, that he would not forsake them, but would live and die with them. So they continued still, untill the Sermon and Prayers were ended. Then they armed themselves, and assembled in the house of Michael Pontio. Some after they marched in their armes toward another bridge, which was neere to the countrey of Bruse, and there they descryed some of their enemies, who then were comming to cut off that bridge. But perceiving the Protestants ready to resist them, they returned back without any further attempt. On Sunday and Munday the Protestants stood upon their guard: on the Tuesday following in the evening came the enemies with a multitude of people, being accompanied with a great company of the Roman Catholikes of Bruse. They set fire on the house of Anthonio Pontino, and Pietro Agestino, and other houses adjoyning. The protestants seeing so great a multitude of enemies, finding themselves fewer in number, and weaker in strength, some of them take themselves to their heeles, the rest were slaine between that evening and the next day.

There were slaine at that conflict twenty seven persons, and among them these which follow.

Bettino of Azzala, sonne of Pietro, of age fourty five yeers; Perrotta his wife, being of the age of fourty; Pietro their sonne, being of age twelve yeares; Andreino Zopo, sonne of Janotto, age fourty; James sonne of John Domenico, Quadernetto, age thirty. John Monegatti, age fifty eight; Michaele della Rosa, age 28. Jacomena de Burico, age thirty yeares; Jean Moneta age eighty. This Woman was oftentimes advised to become a Romane Catholike, and to favour her age, telling her that if shee would, shee should have her life given her: but she with great resolution replied, God forbid that I, who now of long time have had one foote in the grave, should come to forsake my Lord Jesus, who hath so long time preserved me in the knowledge and confession of his truth, and to put my trust in creatures, and to receive in stead of his holy word the traditions of men. Upon which words this worthy Matron was instantly slaine.

Now there is no doubt but in this furious persecution at Bruse and in other places, there have beene murdered many good men for the foresaid cause, whose names have not been mentioned in this discourse: but whosoever they were, they have departed with this comfort, that they have not suffered as murderers or robbers, or malefactors, or as busie bodies in those things which belong not to them, but as holy Christians, who at no hand would worship Images, they beleeved that the bloud of Christ hath purged them from all sinne; That Christ hath offered one onely sacrifice once for sins; that we ought to worship the Lord God alone, and onely serve him; that wee are saved by grace, by the meanes of faith, and that not of our selves, the same being the gift of God, not by workes, to the intent none might boast; That we ought to worship God in all places, holding up cleare hands unto him, that every creature of God is good, and none to be rejected, being used with thanksgiving; that marriage is honorable in every sort and condition of persons, according to the expresse words of the holy Apostolique Scripture: and by reason of this very confession were the inhabitants of Tyrano, Teglio, Sondro, Valenco, Berbenno, Trahono, Morbegno, Dabino, Caspano, and Bruso, so cruelly persecuted and massacred.

There was of late time a booke printed in Italy, how the protestants of the abovesaid places should practise to execute upon the Catholiques, about the 15. day of August, the like, which since hath befalne themselves: but how divelish a slander and calumny this is, may cleerely be gathered by this, that where the protestants of those places are ten, the popish Catholiques are a thousand. Who then would beleeve that so small a number should be able to make resistance against so great a multitude, and especially against those desperate rebels, and outlawd villaines, who for their murders formerly committed, for their corruptions of the commissaries, and transgressions of the commandement of the Magistrate had before beene banished out of the Country, being also suspected of sodomy, of falsification of money, and like ravening wolves, being throughly armed, entred like a most furious torrent on the sodaine, slaughtering the poore naked protestants, who suspected

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spected no such wrong, even in those Churches which before had been priviledged even among the Barbarous Pagans, to the intent that they might put in execution that bloody designe which had been resolved on about 17. yeeres before, according to a Letter intercepted of a principall rebell in this action, who is neither afraid nor ashamed to terme the same a holy resolution, and an honourable enterprise: which it is indeed, if to spoile, to rob, to strangle, to massacre, to burn, to helv in peeces children and women, to cast them into fire and water, to falsifie faith, ought to be accounted an attempt of holinesse: if it ought to be esteemed a thing honorable and pleasing to God, not to suffer the bodies of the dead, being buried in the earth and in the Church, to rest quietly, but to take them up againe, and being taken up to handle them in most barbarous manner (as very lately had been done in the Countries of Caspano and Trahone and in other places, where the bodies digged out of the ground, which before were entire and whole, were throwne into rivers and water, to be meat for the fishes) and having bruised and ground their bones to powder, most barbarously to cast them into the fire. But here, if ever, the old tale of Aesop is verified, where the poore silly sheepe was accused to have troubled the water of a malitious wolfe, although the said sheep drancke below at the foot of the river.

Therefore it appeareth most clearely every way, that the aforesaid persons undervvent those sufferings for no other cause, but only for the truth of the Gospell; even as by the eternall decree of God, the holy Prophets, Saint Io: Baptista, the holy Apostles, yea even our Lord and head Iesus Christ himselfe, and after him those many millions of the elected martyrs in all ages have done before, and especially in these miserable last times, in Germany, France, England, Scotland, Low-countries, Bohemia, Italie, Spaine, Portugall, &c.

Which martyrdome they endured willingly, rejoycing that they were counted worthy to suffer blame for the name of Christ Iesus, remembring the promise of this our Lord, Blessed are they who are persecuted for righteousnesse sake, because the Kingdome of heaven is theirs. Blessed are you when others shall revile and persecute you, and shall falsely speake all evill of you for my sake. Rejoice and triumph, for your reward is great in heaven, for so have they persecuted the Prophets who were before you. Reade to this purpose. 1 Pet. 4. Verses, 12, 13, 14, 15, 16. which words, of all good Christians are to bee well pondered and weighed: For first by such triall we perish not. Secondly, we are thereby made conformable to Christ our head. Thirdly, such sufferings cause unto us greater joy than sorrow. Fourthly, they are infallible markes that the spirit of God rests upon us. Fifthly, they manifest to all our unfained love to Christ and his Gospell.

Sixthly, hereby wee have good proofe that the Lord doth correct us, not as a severe Judge, but as a most loving and tender hearted Father: to whom therefore with his blessed Son, and holy Spirit, be all glory and honour ascribed in all the Churches of the Saints, world without end, Amen.

Mat. 5. 10.

SIGNES

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# SIGNES AND PRODIGIES, WHICH HAPPENED BEFORE THE MASSACRE IN THE VALTOLINE.

THe Protestants having appointed Gards and Sentinels in the steeples of the Churches of the Valtoline, besides others which were commanded to watch in certaine places, to give the signe by fire, to the intent that the whole Valley being warned partly by the Beacons, partly by the sound of the bells, might together be ready on the suddaine to take armes for their defence against the Spaniard, if he should make any incursion upon the Valley: about the Calends of May 1620. in Sondres, the foresaid Sentinels reported, that in a night as they watched, they heard in the Church of Gervase a murmuring as it were of many persons, with great earnestnesse and vehemency of arguing and confessing among themselves: and from the Church there shined upwards through the steeple a great brightnesse, in so much as the Sentinels lighted their torches, and assembled themselves to goe downe into the Church to see what the matter might be. But as they were descending downe the staires, their lights were put out, and returning afresh to light their torches they were put out againe with greater strength, and with much astonishment and trembling; and the brightnesse which filled the Church suddenly vanished, the weights also of the great Clocke fell downe, and they heard about ten knells of a Bell, in such manner as it useth to ring to give the alarme, the which was heard by very many.

Likewise in Tyrane, there were heard the like knells by the great Bell; and the Magistrats commanded them suddenly to goe and know the cause, but he found that it was not done by the act of men, and instantly the servants running from the Belfrey, and diligently attending to see this businesse, they discerned a thing like a Cat to descend downe into the place.

Signes and prodigies heard and seene in the Valtoline after the massacre, as hath been affirmed by divers persons of credit, being departed from the said Valley, and lying in the Valtoline after the massacre. In the Evangelike Protestant Church, and principally from Teglio and Tyrane a voice hath been heard to cry, woe, woe to you. The vengeance of God is upon you for the blood of the innocent.

Moreover there was heard the Bell of the Evangelike Church of Tyrane, to ring even at the same time that the sermon was used to be: and in that Church a voice was heard, like the voice of Senior Anthonio Basso, who sometimes had been there a Minister, and was murdered in the said place, as if himselfe had been preaching in the same place.

In Londres there was seen to descend an army from the Mountains every way furnished; which sight was the cause that many take their flight, and departed out of Sondres; but suddenly this apparition vanished like a cloud. The which struck a great terror into the mindes of the people, insomuch as many departed out of the Valley, as men that feared a castigation and punishment from heaven.

*FINIS.*